

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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## THE OPEN COURT.

### HYPNOTISM.

By N. A. CONKLIN.

Owing to recent developments, mainly in the West, public comment is running largely to criticism of things hypnotic. This and the death of Stevenson has revived discussion of his book, "Dr. Jeckel and Mr. Hyde" and of du Maurier's "Trilby." The latter book was conceived and probably written before the French surgeons had exploded their own theory that hypnotic suggestion could prevail so far beyond the natural inclination of the subject that capital crimes could be thus delegated. Like "Hyde and Jeckel," "Trilby" is very stacy, in its exaggeration and might readily be dramatized.

To Spiritualists, reading between the lines, there is much in both books that the average critic entirely overlooks which leads the censors to wonder how either ever became popular. Some recent criticisms are amusing reading for Spiritualists; this for instance from the New York Tribune of Dec. 18th:

"Will any one say that a book, which makes the distinction between the good side and the bad in a man's character rest on a chemical reaction, is a permanent contribution to morals. It was too cheap a device for a man of Stevenson's imagination."

The author simply avoided the difficult task of explaining to the unsympathetic reader the semi-trance condition and what was involved in its production. So evident an expedient as the use of a chemical to avoid this explanation seems to have escaped the attention of this eminent critic of the eminently literary Tribune. No more do the critics see, that while du Maurier carefully abstains from making the slightest reference to spirit power, it is just such phenomena as he exaggerates—a difference of degree rather than of kind—that constantly occur in the experience of Spiritualists. When a love of music is combined with trance mediumship, exalted talent is frequently developed; but more common—almost universal—are the cases where the inspiration comes to the singer without conscious manipulation and while apparently in her normal condition. That the health often suffers in such cases is unfortunately also true—thus nearly completing the parallel to "Trilby." This need not be so, however, and is not, where the laws of control (?) are understood and properly applied.

As mesmerism frequently paves the way to mediumship, it not unfrequently happens that the succeeding condition is confounded with the mesmeric influence that induced it. This is probably the author's design in "Trilby." This is very likely to occur when an amateur undertakes to hypnotize.

The spirit guides, who are not always experienced in control, interfere. They demur at having their charge hypnotized and strive to prevent it at the risk of greater injury for the time being. As this may be too "foggy" for some to understand I will illustrate. That the operator in this case was an undesirable spirit and not one in the form does not alter its application to the principle involved. It was a married lady of about thirty; a church member and wholly unacquainted with spirit phenomena. A friend blew his brains out and subsequently sought to entrance the medium—for such she will be called although up to this time her spirit guides had kept her in ignorance of their guardianship over her. The result was interference on the part of the guides and—"fits." The continued at intervals despite the doctors. My attention was then called to the case and upon demonstrating to her the purposes of her spirit friends she aided them and was enabled to effectually rebut the threatened influence of the suicide. Such cases are frequent. If you suppress all hypnotism such dangers as the above will still continue. No law can reach them and it cannot be successfully contradicted that the same treatment is demanded for both. Nor can it be denied that thousands are now confined as lunatics for lack of rational treatment which we can attend.

Now what, as Spiritualists, ought we to do? We have a mass of facts experience has given us, that as common property would rob of all terror the efforts of unscrupulous men who use mesmeric influence for base purposes. Statute law cannot reach them. You may as well legislate against the lightning. As the lightning-rod protects from the storm, so a knowledge of its limitations will dictate the remedy for this subtle force—as universal as electricity itself.

Just as you would have destroyed an invaluable public servant by proclaiming an effective "bull" against the lightning, so now, had we the power to eliminate animal magnetism—that twin brother of electricity—from the universe, we would as surely make a worse mistake. The New York Tribune of to-day says: "The practice of hypnotism should be hedged about with the most scrupulous restrictions the law can impose." While as I have shown such attempted regulation would be worse than useless, yet I hold it to be a crime to instruct people in the use of mesmeric power without at the same time citing the corresponding dangers and promulgating the well-known means of restraining it when practiced upon you.

I have for years contended—and it is more apparent than ever to-day—that both bad men and the lower order of spirits are learning of psychic law faster than many of the well-disposed, who seem inclined to stop on the highway and selfishly discuss: "What is there in it for us?" With the free intercourse now established between the two worlds, are we not delinquent that we cannot at this juncture step boldly out and confidently proclaim a method of dealing with the evil that will be unhesitatingly accepted as a demonstrated and demonstrable solution to the question of how to control, for good, not only mesmeric, but all other allied influences?

BROOKLYN, N. Y.

### WHENCE COMES THOUGHT.

By J. SIMMONS.

What can be said in answer to that ever recurring question, Whence comes thought? Who can analyze, weigh, or measure mind? What is it? Who can answer? By saying "the mind's the man," we are no better off, for man can only comprehend that which is beneath him.

His knowledge of nature's laws enables him to understand every fiber and function belonging to the physical human system. There he must stop; for he is unable to rise to a mental attitude from which he can by looking down survey himself. He realizes individual consciousness which to him is also a mystery. He thinks, though how, or why, he fails to comprehend. He cannot help thinking, nor can he compel his thoughts to follow a prescribed course. During waking hours he is conscious of thoughts passing through his mind, and at the same time is not conscious of having had anything to do with suggesting or introducing them. Nor can he say of his own knowledge that his mental energies are inactive while his physical organs are at rest in a condition termed sleep. Who has not had dreams that left their imprint on the tablet of memory as clearly as experiences encountered in daily avocations?

The brain is an organ belonging to the physical system liable to become impaired, which may be indicated by the imperfect manner in which it performs its office. At such times it is incapable of receiving clear and distinct impressions, when we are apt to say it has been overtaxed while endeavoring to solve some difficult problem. During a few hours refreshing sleep, vitality is restored, and mental energies proportionately quickened; when questions that perplexed the mind before it was allowed to rest are readily disposed of. Impressions received during sleep are at times so vividly impressed upon the mind of the persons receiving them, that on waking they can give a clear and concise account of what to them seemed real life involving travel by sea and land, visiting cities, meeting and conversing with friends and strangers. In like manner, if human testimony can be relied upon there have been numerous instances in which coming events have been foretold, the fulfillment of which verified the prediction. Many inventors are known to be sensitives, some of them, possessing knowledge of the philosophy of Spiritualism unhesitatingly affirm that they have had many valuable impressions made upon their minds during sleep, which had eluded their mental grasp through weeks and months of earnest study. They also claim at times, to have been conscious of receiving much needed assistance from unseen intelligences not always by direct impressions made upon their own minds, but through the mediumship of others. In the latter case there can be no question as to the source from whence those thoughts came. That being so, does it not forcibly suggest the probability that all thoughts come into our consciousness from sources outside, or above ourselves.

That is, from minds, spirits, or souls, designate them as you choose, who, freed from mortal bodies retain their individuality in the next stage of human existence. If matter is incapable of evolving or generating thought, the field in which to search for



its source must be in the realm of mind. Mind appeals to mind through an infinite variety of shades and degrees, by which its individuality is determined. Therefore calling it infinite adds nothing to human perception, consequently nothing has been gained.

At the same time if the existence of an infinite individual mind can be established, that moment the seal of immortality is affixed to the entire human race. There can be no objection to applying the term infinite to mind in the sense in which it is applied to time and space.

Man's powers of perception being limited, his comprehension is narrowed down to what he clearly understands. He who assumes to have knowledge of an infinite being, claiming to be omniscient and omnipresent, must of necessity be equal or superior to that being before he can have the slightest warrant for making such an assumption; it being impossible for the lesser to comprehend the greater. That the human mind survives the change called death is being demonstrated to the satisfaction of intelligent minds in all parts of the civilized world is no longer doubted, except by those who have never investigated the claims of the philosophy of Spiritualism. Some of whom, being well informed generally speaking, seem to delight in exposing their ignorance in this direction, by attempting to discuss a question concerning which they know nothing. There is abundant evidence going to show that communication between minds in this life, and those who have passed to the next stage of existence is a fact of everyday occurrence.

To the latter we are indebted for the only positive evidence man can have, proving the continuity of human life after the death of the body.

It is impossible for us to comprehend a higher order of mind than is manifested by men and women at the present time. An untutored savage may by culture and experience rise to a mental attitude of which his former native associates can have no conception. His mental progress represents the growth and unfoldment of the mind with which he was endowed when he became a living being. Consequently the term higher order of mind has no other significance to us than brilliant intellectual attainments.

Some might be inclined to include morals, which are found to vary in accordance with the manners and customs of different nations and peoples, each having a code of their own. My conception of a high order mind is one that can grasp and analyze principles. And then, without deviating from the line of cause and effect, pursue his studies until he arrives at definite conclusions.

Whenever a fact thus obtained can be repeatedly demonstrated, it is accepted by scientific minds wherever found, as an addition to the general stock of knowledge and from thenceforth becomes common property. Has there ever been an accepted scientific analysis of mind? or, can it be shown that we can have any conception of mind differing from that which is being manifested in so many ways by man in his various stages of development.

There are phases of mental phenomena that are now receiving attention from savants and scientists, which a few years ago were considered beneath their notice. Among them may be mentioned hypnotism, the truth of which is no longer denied by those who have made it a study, by which they were enabled to arrive at intelligent conclusions. In those experiments, incidents are recorded where mental suggestions made by the operator were expressed by the subject, who for the time being was actuated by thoughts that appealed to his consciousness, while only the operator was aware of their source. It must be admitted that whenever these claims are demonstrated to be true, that thoughts were transmitted to the mind of the subject from another individual mind, outside and independent of himself. Many persons are known to be in an unconscious condition termed trance while giving utterance to scholarly essays involving a knowledge of science and philosophy far beyond the comprehension of the person speaking when in their normal state.

In like manner, others speaking under inspiration take no thought of what they are going to say, but quietly listen to words of wisdom falling from their own lips with the same interest manifested by those composing their audience. Surely in neither of these instances can it be maintained that the thoughts or ideas expressed emanated from the mind of the speaker.

In both cases whatever may be said is clearly traceable to outside individual intelligences, who at times furnish unmistakable evidence of identity. The similarity of mental action between trance and inspirational speakers and a hypnotized person is very striking. In the latter, the hypnotizer has only to think, when his subject obeys his thoughts. During these experiments we look upon the physical form of the hypnotizer, while we know no more about the working of his mind than we do of those unseen individuals who express their views through the vocal organs of persons naturally adapted to their use, without imposing the slightest tax on their mentality. Automatic writing invariably manifests the presence of an intelligent unseen individuality possessing all the attributes ascribed to human beings, holding views of their own which they endeavor to maintain by a logical course of reasoning; views which may or may not be in harmony with the ideas of the person through whose hand the writing was produced.

Passing from automatic to independent writing, when the pen or pencil moving over the surface of a slate or paper without the application of physical force, the presence of a guiding mind is as clearly apparent in such cases, as on the printed pages of reliable history.

It may not be out of place for me to say that after having repeatedly witnessed the various phases of phenomena mentioned in the foregoing, and that in no instance was there a question in my mind regarding their origin. That is, they were produced by human minds either in this, or the next stage of existence. Be that as it may, it is impossible for me to conceive of mind without associating it with thought. Whenever there is consciousness of mental action thoughts are being evolved, and we say we think. A moment's reflection may suggest the possibility that what we call thinking, depends largely upon a passive or receptive mental condition in which impressions come into our consciousness with greater clearness than at other times. If that is so, instead of creating or generating thoughts, we cull from the passing throng those best suited to illustrate our ideas. This seems to be what I have been doing, and the measure of success is left to be determined by your readers.

#### A VISION OF LIFE.

In that mysterious state between sleep and waking, when the mind appears to become acutely receptive to impressions at other times not recognizable, there appeared before me a wondrous scene. Far below, floating on the bosom of a vast ocean, was an island whose parti-colored dress showed it to be covered with vegetation of various kinds. Here and there were large patches of emerald, grassy plains, silver streaks running through which denoted the presence of water. On the banks of these streams and on the sides of the valleys from the secret recesses of which they issued, were smaller patches of many colors which I supposed to be due to the presence of those beautiful tokens of nature's love and joy, the flowers. In the midst of the smaller patches I noticed what seemed to be pools of water, and these I afterwards found to be the springs from which the plants derived their nourishment. From among the flowers paths led in every direction, winding about until they were lost at various points near the shore of the island. In the center of the island was a vast range of mountains whose peaks were of various elevations, but one peak towered far above the rest and its head was crowned by a glittering star. From the summit of each peak descended a spiral pathway, which branched off along the valleys at its feet, by the side of the streams, and thence onward to the flower patches, where they ceased. Each of

the winding paths leading to the shore terminated what I took to be an enclosure, fenced with hedges every side but that which faced the sea.

All these particulars I took in at a rapid glance and as my attention began to be fixed on the mountain, to which I was attracted by the star whose rays penetrated to every part of the island, I thought I noticed some small objects moving up the mountain side. I soon found that similar objects were slowly moving along most of the pathways that intersected the patches of grass and flowers. So small were they that at first they looked like snails, but close scrutiny showed them to be human beings. Many of them, especially those which were walking towards the centre of the island, had their faces turned upwards as though looking at the star. The others were gazing about them or had their faces turned towards the ground. The most rapid motion was near the water-springs, but this was usually a circling movement, although occasionally a small object darted away, escaping from the circle and then slowly issuing out of the patch of flowers. The winding roads which led to the shore were the most crowded, and every one of the enclosures at which they terminated was occupied. Although I could detect motion of some kind there, it was difficult at first to make out what the people were doing. My vision seemed to acquire additional strength, however, and then I saw that every enclosure was a maze into which if any one entered it was very difficult to get out again unaided. The center of each maze was a scene of activity, and its occupants, who were of both sexes, were indulging in all kinds of amusements and pleasures.

While wondering what all this could mean I seemed to hear a voice, which said, "Understandest thou what thou seest?" Before I could reply it continued: "Listen to me and I will explain the vision. The island below you is the earth. Its encircling sea is the Ocean of Life, which wells up within the mountain, sending forth streams for the fertilization of the soil. The springs among the flowers are the fountains of life and the flowers you see are not really flowers, they are the children of human kind, who circle round and round in their sport to give beauty and joy to earth. You see a figure now and then dart away from the others. That denotes the time of infancy is passed and the journey of life begun. Now mark what road the youthful travelers pursue. How few take the straight path which runs by a stream. Nearly all follow one of the winding paths. But some hesitate as though drawn backwards by some secret influence. Of these the greater number finally go onward, but the rest retrace their footsteps and move towards the centre of the island. Look well and you will find that to each of them is attached a fine thread. It is the pulling of this thread which causes them to hesitate and then return. The thread is conscience and it never ceases its action, although with those who do not heed its warning, it becomes weaker and weaker while life remains. Watching those who go onward, we see that they enter one of the enclosures, within the mazes of which they wander, until they reach the inner circle. Their inclinations guide them to the enclosure where they can satisfy their special desires, the intensity of which increases with its gratification. You wonder how the new arrivals can find room in places already full of persons seeking their enjoyment. But if you observe closely, you will see that some of them, becoming nauseated with their pleasures, feel the pulling of the thread, and as the longer they attend to the stronger its force, they at last dart away from the crowd and, being guided by the thread through the maze, they gladly retrace their steps, until approaching by the flower beds they make their way to the nearest stream. But these escaped ones do not make room enough for the new comers, and there is room because one side of the enclosure is open to the sea, and those who incautiously go to its brink are sucked in by its treacherous quicksands and are engulfed by the Great Ocean."

"But turn your gaze in another direction. Watch those who take an inward path, one that runs by



side of yon glittering stream to the head of the beautiful valley along which its course is directed. Here the path begins its zigzag ascent up the mountain side, reaching at last the Traveler's Rest, which is situated near the edge of the elevated plateau. From this plateau rise, as you see, the various peaks which compose the great mount of wisdom. Each peak denotes a particular branch of wisdom; for this includes all knowledge. The traveler's inclination leads him to prefer one peak to another and he takes the spiral ascent that conducts to the summit. At convenient stations are resting places, and here you may see the travelers recreating themselves with some of the pleasures which lead to the destruction of so many in the mazes by the sea. For these pleasures are harmless in themselves. Only when abused are they full of danger, although others are wholly vile. Notice that some persons are winding down instead of up the spiral pathways. Most of these have already scaled the summit above them, and are hastening to visit another peak; although a few are attracted by the sight of the amusements of the enclosures, and forthwith lose their lofty aspirations. Of the former some are dazzled by the wondrous light from the central star, and are hastening to make their way to the lofty peak which is immediately below it. Few there be that have inclination to attempt this highest peak at first, although some of those now toiling up its sides started on their journey in youth, as did others who have already gained the summit." At this point I noticed that now and then a traveler on one of the mountain pathways suddenly disappeared, and I asked the Voice the meaning of the disappearance. "That is what you call death," replied the Voice, "listen and you will hear the death song." My ears were opened, and lo, they were filled with entrancing melody, the tones of which changed according to the peak from which it seemed to issue." I looked and wherever a traveler had disappeared stood a tree of life crowned with lovely flowers. Glancing towards the central peak, I caught sight of a man who had nearly reached the summit, suffused in golden light, but who as suddenly was lost sight of; when instantly the air around seemed flooded with divinest melody, and as it died away the wondrous vision itself dissolved from view.

## THE STATUS OF SPIRITUALISM IN PHILADELPHIA.

By R. B. WESTBROOK.

I have been very familiar with the condition of Spiritualism in this city for more than a score of years, and I am ashamed to acknowledge its palpable decline. Twenty years ago, the hall used in Philadelphia was large and attractive and multitudes flocked to hear the new gospel. Now the hall occupied by the First Society of Spiritualists in this city is over a coal-yard and is not otherwise attractive. The hall used by the Spiritual Conference is a good one. Formerly multitudes of our most respectable citizens attended the lectures, now it is a rare thing to see a man of any standing among the listeners. How do I account for these things? Mainly on account of the frauds with which we have been cursed. Let me enumerate:

First came Mrs. Fay who was caught in her tricks, was arrested, confessed and was released by the Mayor on her promise to leave the city at once. Second came the Holmes who fooled Robert Dale Owen and Dr. Henry T. Childs, with "Katy King"—who proved to be a poor young widow who was hired to personate Katy—and when caught, confessed the whole trick and justified herself on the ground of her financial necessities. Then came the Bilses who were caught with a trap door which they had cut through the floor from the cellar—and a young woman came forward and confessed that she had been hired to personate spirits and showed how she did it. Then came James, from whose person I saw over forty articles taken in the séance room which he had used to personate spirits. But time would fail me to tell of the notorious trickster Gordon who was detected in the most outrageous frauds, and of

many others, who have imposed themselves on this community. What remedy do I propose? Pay the so-called mediums no money. Multitudes have gone into the business from motives of gain, and beside their regular fees, have wormed large sums of money from their dupes. I sympathize with the Quakers in their dislike of "hireling priests." I have a greater repugnance to "hireling mediums." Cut off the financial supplies and the humbuggery will soon cease. Let respectable and sincere Spiritualists everywhere resolve not to encourage these vampires, but let them unite to expose and punish them. We have law enough and only need to enforce it. There is no dungeon, in my judgment, dark enough, and no cell cold enough, and no work hard enough—for a miserable class of frauds, who make a livelihood by trifling with sacred things, and who impose on the credulity of persons who have been bereaved of loving friends. If Spiritualists would command the respect of honest people, they must expose and punish all frauds, and so far as they may be able, they must make such practices impossible.

I must refer to another thing which is doing much to throw discredit upon Spiritualism in Philadelphia, and that is the practice of calling to the platform, so-called mediums after the lecture, to give public tests. The mediums are generally so ignorant that they seldom give a good guess and are quietly laughed at by all but the gullible. When the National Association of Spiritualists has succeeded in having had ordained all of the lecturers and mediums in the country, and made them ministers and preachers, so that they can travel at half fare rates on the railroads, we may expect that they will rush down upon us in swarms like the frogs of Egypt! Let us pray for deliverance from such a catastrophe.

## THE ETHICAL ASPECT OF THE EVOLUTION OF MACHINERY.

By DR. C. T. STOCKWELL.

### IV.

And in so far as machinery has brought about the aggregation, in so far, at least, its tendency is to educate in the right direction—that of good citizenship. And this is an education that relates to morals, or the moral life. For mere education, however obtained, independent of the moral impulse, is of little avail. The moral impulse becomes a necessity in all the relations of social life. It is moral education put into practice. Action, rather than precepts, engender morals. Moral relations, therefore, are a concomitant of an aggregated life. Relations become interdependent, and these create a new sense of responsibility and thus develop character, moral and ethical purpose and aims.

But are there no evils growing out of this general massing of humanity within limited areas? Undoubtedly. There is, however, not one step of progress that does not carry along with it apparent and consequent evils. But on the other hand it is only by the development of civilization that we recognize criminal or evil conditions; it is only by going back to barbarism that we should be free from all the evils that beset society.

I might also speak of the stimulus which city life affords, that is calculated to develop the sense of want. Whatever produces want or occasions the perception of it has a tendency to promote civilization. "What savage nations have lacked to impel them toward culture is not power, but stimulus," says someone. Man naturally seeks beauty and loves variety. The desire of power, the greed of gold, and even the love of ostentation, as well as the noble passion of doing good, all in their several ways call forth his energies and act as stimuli to his efforts.

The fact is, perhaps, not sufficiently appreciated that, in making a city beautiful and in opening up her treasures freely to the inspection and pleasure of all, they are really conferring an important education on everyone of her inhabitants. Few, perhaps, sufficiently appreciate the moral and educative influence of beautiful streets, beautiful architecture, parks, pleasure grounds, museums, and even electric

cars, or how readily young and old, rich and poor alike become responsive to their silent influences. Money thus spent, with due discretion, is never wasted; it is more than reproduced in the character and refinement of the community. All of these are growing characteristics of city life, and are movements in the direction of social, intellectual, and moral improvement, making cities the real centers from which radiate most, if not all, the beneficent influences calculated to elevate, instruct, and inspire mankind. I do not hesitate to say this notwithstanding the fact that our cities to-day are the centers of vice and crime. Or, that they, at least, contain such centers. All of this may be admitted. But in doing so the other side—and the most important side of the shield—should not be overlooked. And this better side I believe to be dominant, and is to be increasingly dominant as time and events go on.

If it is said that this is a matter very remote from our subject, we have only to consider, for a moment, the probable fate of our cities and large towns if we were to return at once to an age of tools, or to the former system of hand-production.

But I will pass on to the consideration of one other important influence of the evolution of machinery—perhaps the most important of all. From a biological point of view the constant breeding in and in invariably results in physical degeneration. None the less is it true that the constant breeding in and in of ideas, of social customs, of trades, of modes of thought, etc., degenerates. History plainly shows that progress is not secured by narrow or exclusive methods. Macauley makes, in his essay on "History," this pregnant statement, viz.: "It cost Europe a thousand years of barbarism to escape the fate of China." Not until nations recognized that other nations possessed something of value and rose above a state of self-satisfied and self-imposed isolation, was there any marked or permanent progress. And if greater advances are made every decade now than was formerly made in centuries in the past, it is owing, more than anything else, to the invention of the steam engine; or rather to the utilization of the steam engine. For Napoleon is said to have turned his back upon it in disdain when it was invented, deeming it vastly inferior to the sword. Consequently it remained undeveloped and unused for many years. But Napoleon's work looks insignificant enough to-day beside the results of the throbbing steam engine as it has brought the world together in an intimacy of inter-relationship through its powers of locomotion and communication.

It is, doubtless, impossible for us to conceive, without very concentrated and deep thought, what it would mean to the world of limited intelligence, narrowed sympathies, of concentration on small ideas and local interests, and of a retrogressive tendency toward the whole moral and intellectual outfit of past generations, if the steam engine alone were to be laid aside. If we stop to think for a moment of the fact that the destiny of nations, of social systems, of the creeds and philanthropies, and of all the great world movements, rest finally upon the promulgation of ideas, we shall begin to perceive the ethical importance that goes with the invention and use of steam and electrical machinery as a necessary means of such promulgation. And we shall also begin to see the bearings of an age of tools and an age of machinery as related to the characteristics of each age. New ideas lead to the invention of new mechanical devices to execute or embody these ideas; they thus become facts; and these mechanical devices, in turn, lead to the evolution of other ideas. And thus we have an effectual inter-play, an interaction between ideal and mechanical relations, upon which depends very largely the intellectual and moral evolution of the race.

This was not true of the age of tools, or under the system of hand-production. There was, under this system, a constant breeding in and in of trades. These went down from generation to generation, from father to son, with no change of method or enlargement of ideas, and, of consequent necessity, lit-



tle, or at most, slow growth or development of civilization. All the evils that ever have been, or ever may be associated with the age of machinery, cannot, I am fully convinced, equal the evils of stagnation that so characterize the age of tools. But under the present factory system, how great the change. Here we have the real genesis of "Young America" which is so apt to look down with disdain upon the ways and things of the fathers. And it is, in a sense, justified. It is the exception, to-day, when the son takes up the trade or profession of his father. One reason, if not the main one, is that conditions so rapidly change that the boys are compelled to strike out for themselves in new and untried fields of activity. He certainly cannot follow the methods of his father if he takes up his trade or profession. He goes out into the world; or, if not, the world is brought to his door, and he is forced to learn by that best of all methods, the comparative. And so, development of brain power follows as a necessary result. And with this—the growth of brain power—there must follow ultimately the perception of moral and ethical qualities—and the necessity of embodying these in his own life in unity of thought and purpose.

(To be Continued.)

### THE SALVATION ARMY.

Mr. William Booth, the General of the Salvation Army, came to Chicago trembling and he left it rejoicing. His recent visit appears to have been a great success, and we do not doubt that it will be attended with much benefit to the city, through the energy it has infused into the minds, not only of his followers, but of all those who are sincerely interested in the welfare of its poorer citizens. Whatever may be said of the methods used by the Salvation Army to obtain recruits, we do not see how they can be condemned when the actual result attained is considered. General Booth admits that they are only tentative, and he looks forward to the time when they will be considerably modified, but this will not be until the old churches have become permeated with the spirit which has enabled him to obtain such remarkable results.

In the farewell speech made by General Booth at the Auditorium he gave the first authoritative account of the origin and progress of the Salvation Army. He had been a Methodist minister but resigned to enter on the work of an evangelist. This did not satisfy him, however, nor yet his wife who was his loved partner in his labors, and they went "fishing about" trying to find out some other mode of doing good. He says:

"We were determined to do something for God, and struggled along until after fifteen years' existence we came out full-fledged as the Salvation Army. It was an army for the deliverance of the Nation, for the deliverance of the submerged, for the deliverance of the miserable, for the deliverance of the desolate, and for the deliverance of the out-cast people. We said we are a delivering Salvation Army, and we are, by the grace of God, a salvation here to-day. We are the friends of every organization that is trying to do good."

The work thus inaugurated by General Booth and his wife began at the East end of London, in the midst of a dense population, a great proportion of which was in the lowest depths of poverty and misery. After laboring successfully there for some time work was carried to other parts of London. "Then we went outside; then we rolled like a blessed sea of life, light, and mercy over the land. There was such a rising up from the lowest dens of infamy, of those supposed to be outside of all possibility of saving. They became witnesses to the power of God, and thus, after passing over England, we plunged into Scotland, and we went into Ireland. I sent my eldest daughter, who went off with a band of laborers, and they planted themselves in the center of Paris. That work has gone on and into some of the most important parts of France. Into Switzerland—we have passed through every town and city in it and almost every village all along those Alpine mountains, and

those valleys rung with the sounds of salvation. We passed on through Europe to Belgium, to Holland, where we have a social work subscribed to by the royal family. The last time but one that I was in Amsterdam they showed me the largest prison in it—a large castle which had been made into a prison—which the municipality had placed at the disposal of our people to conduct their services in. Amongst the Socialists of Belgium, almost Anarchists, and amongst the drunken classes we have got a powerful work started and some of the most marvelous confessions. One girl, a mad, earnest girl, with strong passions, that carried the red banner at the head of the rioters, was stabbed in the conflict. She has been stabbed again, but this time by the sword of the salvation spirit. Some time before that my eldest son fell ill, worn down with labors. A gentleman who was building a railway in Sweden invited him to go over there for a rest. After resting for two or three weeks he wanted to do something for the Master, like a good Salvationist, and he called an interpreter; he was given one and began to work, and the people came from thirty, forty, fifty, sixty miles to hear him, and when he came back again they wanted something the same kind to go forward."

After relating how the Salvation Army was introduced into that country through the persistent efforts of a Swedish banker's daughter, General Booth continued:

"I sent an officer there, and now what a work has been done, and to-day I suppose we have 700 or 800 officers in that country, flowing over into Denmark and right up to the walls of St. Petersburg, and the last information I had from headquarters was that they were to commence work in Iceland immediately. There is Germany, Asia, India—the wonderful work in India I cannot stop to describe. It presents us to-day the most marvelous opportunity we have ever had. It is true we have 120 European officers in India, but they are only the mainstay of the 650 that are natives, and nearly all of them converted from raw Hinduism, with 14,000 soldiers and thousands and thousands more waiting to be enrolled. Whole villages have come over, and during the last eighteen months no less than seventeen Hindu temples have been handed over to us by the people themselves, all of which have been used for barracks and so forth."

The Salvation Army is now represented in 4,200 different places throughout the world, having 4,000 societies already organized, and about 11,000 officers of various grades attached to them to carry on the work. All this has been done in the name of religion, which to General Booth is not a system of creeds, and does not require a church for its exhibition. He tells us:

"The sphere of religion is not the intellect; great mistakes are made on this question. I think it is not the intellect. It is not the mere intelligence, it is not the mere knowledge of divine things that fits a man for the glory of God, or which is necessary to be a warrior in God's army here and to be a saint in the world to come. If a man has got the culture of heart and knows how to wield the sword of the spirit, then pray them to be warriors for others—that is the sort of culture that passes muster in the Salvation Army."

That General Booth regards himself as divinely appointed for his work is evident. In his Auditorium address he said:

"I do not want to talk nor to be looked upon as talking about the Salvation Army in the same sort of a manner as the man who looks upon a house he has builded. As I have said before, I look upon this structure as not being built by the hand of man, but made by Christ who died upon the cross. I do not want any glory for anything that has been done. He has used me. Why, I can't tell. Why he should take hold of me, a mere straw on the stream, to carry out his projects, I know not. It is fifty years since I gave him my heart—since I gave my heart to God—and realized the salvation of my own soul and started forth in the labor of the salvation of my fellows. I was stricken down with fever and went near to the cold river, and when I came back I did what I could

for the poor of the community. I was laid down in the darkness of a large manufacturing town and began there and then to preach of this Christ and his comforting salvation and his saving grace to his poor people. I went into the ministry and was not satisfied until I got out. I could not rest there night. God thrust me out to work for him in another field."

How this field has enlarged is now a matter of history, and the wonderful result is due to the fact that General Booth saw clearly from the first the necessity of distinguishing between religion and theology. Religion is undoubtedly a matter of the heart rather than the head, although it must be endorsed by the latter to bear the noblest fruits. And what more noble than the work now doing by the Salvation Army in the slums of the world! It is an organization well adapted, moreover, to deal with the criminal classes, whose criminality in many cases is due to the influence of surroundings on an ignorant rather than a depraved nature. The latest form which General Booth's charitable work has taken can best be described in his own words. He says:

"We are forming at the present time two new orders—an order of men and women who shall be given up to spend their lives to labor in our social work. All around us there are a great many men and women who don't know what to do with their lives. They want a vocation; they don't feel equal to the platform, but they would like to do something. So we will form them into orders and we will send them around the world, send them to every hospital in the world, and every hospital will be open to our messengers, and we will send them in with our messages of love, and we shall be able to transfer from one part of the world to another part of the world the surplus labor, and put it down where it is wanted, and instead of emigration being carried on we hope to have agents that men and women can trust to give information and assist them. Suppose, for instance, a woman in a village here in America, or a village in Europe; suppose she loses her daughter; suppose her daughter goes to a neighboring city; the girl ceases writing, and the mother says: 'My darling, why don't you write to your mother?' After a time she writes again, and there is no reply, and she looks for some one whom she can send to that city to inquire for her daughter, and when she goes to the city she finds that the girl left with her box and that a young man helped her, and that she was not seen since by them. The poor mother is frantic. She runs about crying, 'Where is my daughter? Where has she gone?' If the mother is a poor woman, what can she do? She can go to the Salvation Army. The Salvation Army will rummage the whole world and try and find this lost daughter. Although this is a new organization I believe that during the last two or three years we have found no less than 3,000 lost wives, daughters, and sons."

We wish continued success to General Booth and his noble work, which would have been utterly impossible without the strict discipline of an army, reflected in the lives of those subjected to it.

THE loftiest form of greatness is never popular in its time. Guinea negroes would think a juggler a greater man than Franklin.—Theodore Parker.

FOR the truth itself

That's neither man's nor woman's, but just God's.—Mrs. Browning.

ONLY on a canvas of darkness could the many colored picture of our life paint itself and shine.—Carlyle.

THE love of power and the love of liberty are in eternal antagonism.—J. S. Mill.

If reason justly contradicts an article, it is not of the household of faith.—Jeremy Taylor.

GREAT deeds are great legacies, which work with wondrous usury.—Samuel Smiles.



## EUSAPIA PALADINO.

In the last issue of THE JOURNAL were given extracts from the Report of Dr. Oliver J. Lodge, the President and Council of the Society for Psychical Research, on the phenomena occurring through the mediumship of Eusapia Paladino. One of the most striking features of the Report is "its excessive caution, which prevents Dr. Lodge framing any hypothesis explanatory of the phenomena, beyond the statement that "instead of action at a distance in a physical sense, what I have observed may be said to be more like vitality at a distance—the action of a living organism exerted in unusual directions and over a range greater than the ordinary." This action he appears willing to ascribe to the medium herself, through the agency of "an abnormal temporary prolongation" from her body. Such a prolongation would seem to have been distinctly observed several times, but there were certain other phenomena which could hardly be explained by it. These are referred to more particularly in the narrative of facts appended to the Report, as to which Dr. Lodge remarks his language "may justly be stigmatised as involving some amount of hypothesis;" to which, however, he states that he attaches no importance. It may interest our readers to know what are the facts there referred to.

It should be stated in the first place that every precaution, which could be devised by a party of distinguished scientific men, was taken against imposition, the medium being so held that it was physically impossible for her, unless endowed with abnormal powers, to cause the effects produced. But when everything was thus under perfect control, Mr. F. W. H. Myers, who was one of the party, was touched lightly on the back several times. This is said to have been the first distinctly abnormal occurrence. The touching was repeated several times at intervals, and then Mr. Myers' beard was pulled, and he was slapped loudly on the back. Soon afterwards his chair was drawn from under him and was placed on the table. After awhile, Professor Richet was scratched at by finger nails and touched on the head, while Mr. Myers was loudly slapped on the shoulder and strongly pinched. Soon afterwards the latter was pinched as by five fingers, one after another, and then by them altogether. A little later Dr. Lodge had what he describes as "a very curious and unmistakable sensation." He felt a hairy, rough contact on the back of his head and shoulders, on the side of his face and front of his forehead, "as of something hairy moving about and gently rubbing his head." He spoke of it at first as like a hairy cat, but afterwards as a fringe of a curtain, possibly because he thought he heard the rustle of a window curtain behind him. This curious phenomenon was repeated, Mr. Myers subsequently feeling the hairy mass on his head. That he might be sure it was not the medium's hair which touched him, she at the same time placed her head against his shoulder.

At the second sitting Mr. Myers had this experience repeated, and "John," the name applied by the medium to the mysterious agent, was understood to claim the hairy mass as his beard and to be "rebuking Dr. Lodge for asserting it to be a curtain fringe." The only other reference to "John" in the Report, occurs in connection with the squeezing of a hand dynamometer, which was customary after each séance. The medium's usual record was under fifty, but on one occasion, "after she had squeezed the spring normally with her right hand, and had taken it in her left, she called out that 'John' was squeezing her hand on the instrument." Dr. Lodge states that he saw the instrument go up gradually to 138, and on a second attempt it registered 210, but on a third trial it stopped at 155. These high figures were obtained with the left hand, and it was noticed that the best effects of other kinds were produced at the left side of the medium during her trance. It may be mentioned here, that during the last séance Mr. Myers was seized from behind while standing, and vigorously pulled and shaken about. When describing this experience, at the meeting of the Society when Dr. Lodge's Report was read, Mr. Myers said

It felt "as if a powerful head were butting me in the small of the back, while I was shaken sideways, first to one side and then to the other, by something which pressed strongly on both hips, though without, in this case, any definite sensation of fingers." The grip was so stiff and massive that he likened it to compression by a bear.

During the second séance a small musical box in form of a chalet was brought into requisition. We are told that after two loud claps, as of free hands in the air, were heard, one of the window curtains was flung forcibly over the sitters. Then Mr. Myers was slapped audibly on the back, and at the same moment, the musical box was raised off a chair behind the medium, where it had been placed, made to touch Mr. Myers, and then stood upon the table. It next went on to Dr. Lodge's chest, and finally on to the ground. Professor Richet was then told to hold his hand up free in the air, and the chalet was gently deposited in it. This was followed by Dr. Lodge's head being seized and forcibly squeezed and shaken, "as if by two strong hands or stumps." The musical box had meanwhile been replaced on the table, and "while Eusapia's hands were well held and the position of her head and mouth observed, it wound itself up and started to play. While playing it descended on to the floor. Then it ran down, and stopped playing, but while still on the floor it wound itself up again and rose on to the table once more playing as it came." At a subsequent séance, this musical chalet was suspended by a cord, fastened to a hook in the ceiling of the room. In this position it wound itself up and played and raps were heard on it. While still playing, it began to swing, and then the cord was heard to break, "but instead of dropping on the floor, the chalet was gently placed on M.'s head and thence on to the table."

Several other noteworthy phenomena occurred during the third séance, but here we will mention only that Mr. Myers felt a hand on his back, and when he began counting seconds "the hand pressed at each count five times, and remained still up to ten times, when it slapped audibly and disappeared." The fourth sitting described by Dr. Lodge was distinguished by another class of phenomena. It began by extremely loud bangs on the small table round which the sitters were placed, and on another table. The blows are said to have been louder than could have been given with the hand. Then a small bright light, like a spark or a fire-fly, was seen by Dr. Lodge and Mr. Myers moving rapidly above the table, which then rose high into the air and remained suspended while eleven was counted. The window curtain, which was behind the medium and five feet away from everybody, rose and swelled out across the window, and Dr. Lodge saw the outline of a large face or mask over the window, which he suggests may have been made out of the edge and fringe of the swollen curtain. It continued twenty or thirty seconds, and "an imitation hand" moved about and touched the nose of the face to call attention to it. Then the curtain suddenly fell back into its ordinary shape and quietude! Later on, a noise as of a key being fumbled in the lock of the door was heard, and then there were blows on the door. Then the key was placed on the table, but it disappeared again, "and was heard to be replacing itself in the door with a sound as of the door being locked (or unlocked); then the key came again on to the table into Richet's hand and stayed there. . . . Richet saw an indistinct black square-looking object which seemed to prolong the key when it was brought towards his hand." Next the same gentleman saw something, like a bird in the air, going towards Mr. Myers' head, and at the instant he saw it touch, the latter called out that he was touched on the head. Afterwards Dr. Lodge, Professor Richet and Mr. Myers saw what is described as a curious "imitation hand or feather fingers" stretching horizontally over the vertical gap between the half open window shutters.

Towards the end of the last sitting, when the observers were tired, they wished to stop, but the "agency" insisted on continuing, and on its being

said that the medium required refreshment the "agency" replied that it would see to it. Then "a gurgling noise was heard as if the medium was drinking from a bottle, and directly afterwards a decanter of water which had been on a top shelf of the buffet arrived on the table; then it rose again to the medium's mouth, where it was felt horizontally by Richet, and again she drank. It then came again on to the table and stayed there." This "agency" was no doubt the same as was personified by the medium as "John." That it had intelligence is evident from Dr. Lodge's statement that it instructed him to observe that the time-interval between a slight push made by the medium's hand in the direction of a distant object, and the response of the movement of the object increased as the distance increased. The coöperation of an intelligence of some kind is required by the further statement, that "the agency, whatever it is, whether the medium or something else, does not attempt to take observers by surprise, but frequently gives notice that something is going to happen, and occasionally indicates its nature before hand, so that there may be no lapse of attention to spoil the evidence during its occurrence. There is evidently a keen desire to make the evidence as good as possible. As to the nature of that intelligence, each must form his own judgment. Dr. Lodge very properly commits himself to no hypothesis, limiting himself to the statement of facts, but he affirms that "the things which happen in the séance room happen precisely as if an invisible or only partially visible intelligent live animal of some strength were hovering about and moving objects; moving them with greater ease in the neighborhood of the medium, but occasionally at considerable distances, and sometimes exerting more force than the medium's ordinary muscles could be supposed capable of."

## DETRACTION.

Among commonplace people, who, having no particular merit or talent of their own whereby they can attract attention, envious detraction of the merits and talents of others is very commonly resorted to as a means of maintaining that self-importance which is characteristic of human nature. By belittling or ridiculing the work of those more gifted or more fortunate than themselves they think they manifest a state of equality, not by self-elevation to the heights of those whom they envy, but by pulling these down, in seeming, to their own lower plane.

Especially does detraction work its way into the hearts and minds of those who have for some little time been comrades and apparent friends with those who afterward achieve some worthy work or act which attracts public attention to their personality. When this public recognition comes to the notice of such former friends or acquaintances, for one who will feel and express the friendly satisfaction which such recognition ought naturally to give rise to, ten will most likely make deprecatory remarks full of doubt as to such an one being worthy of the honor shown him. "O, he don't amount to much!" cries the man who don't amount to anything, "I knew him well. He did so-and-so; his character was this and that," making out that public opinion of one whom "he knew" was all wrong. Of such detracting friends a chymster writes:

"And sure I am that if ever I win  
To the place where I hope to go—  
To sit among saints—perhaps the chief—  
In raiments as white as snow,  
Before me and busy among the blest—  
Perhaps in the self-same row—  
I shall find my ban, this woman or man,  
Who knew me "ages ago."

And shall hear the voice I so oft have heard—  
Do you think it is sweet and low?  
As it whispers still with accent shrill  
The refrain that so well I know;  
"O, you needn't be setting much store by him,  
This new angel's not much of a show,



He may fool some saint who isn't acquaint—  
But I knew him "ages ago!"

Said a small literary light, of a brighter star whose fine masterpiece the critics were praising at a literary club in England years ago. "What do you see in it to make such an ado about it? Why, I could have done it myself if I had a mind to!" "Exactly," remarked satirical Douglass Jerrold who was present, "that was all that was lacking on your part—the mind." When Columbus was dining with a party of such envious detractors who averred that the discovery of America was no great achievement; that it was sure to have been discovered by some one eventually, he challenged any one of them to make a boiled egg stand on end. All tried to do so ineffectually, when he coolly chipped off one end flat and behold it stood on end easily! "You see, gentlemen," he quietly remarked, "it is so very easy, when one has shown you how."

It is not only men of large attainment in public life who are subjects of this envious spirit of detraction. Even in small communities among apparently friendly neighbors the vice crops out, and shows itself when some more prosperous inhabitant builds a finer house, or a woman appears at church in more costly apparel than the rest, or either man or woman wins a prize at the County Fair for excellence in stock or workmanship, or any like small matter which tends to invidious comparison. "I would just like to know how much of a mortgage Smith has on that fine house of his!" says Jones. "If one was unthrifty enough to put all one's means on their back one could easily have more expensive clothes than even Mrs. Brown wears," asserts Mrs. Green with a knowing nod. "Jones needn't brag so much over his prize" demurs Smith, "if the awards had been made fairly I know whose stock would have gained it." "Where was that committee's taste in giving the prize to Mrs. Green's horrid quilt? There were a dozen handsomer ones there," exclaims Mrs. Brown—and so it goes on.

The vice of detraction mars many otherwise pleasant and profitable friendships, even among superior minds of equal yet differing gifts. One who feels himself superior to another of his friends in his own special development of art or music, or mechanics, while conscious that his friend is his superior in some other department of science, philosophy, or literary expression, allows himself to grow foolishly jealous of that friend's different talent and involuntarily gets into the habit of depreciation, and when he hears any laudation of such friend's achievement in some special department, is apt to express himself somewhat in this way: "Ah, yes, B. is certainly a genius in that line—'tis a pity, however, that he is so remarkably deficient in artistic expression"—or "philosophical outlook" or "mechanical talent," or whatever the speaker's own speciality may be. So without really meaning to do wrong he becomes a hindrance to his friend's advancement and due appreciation.

Too often indulged in, the vice of detraction frequently becomes a fixed mood of mind and results in a tiresome habit of looking for the blemishes, and not the beautiful things in life. With the result, however, that such fixed habit of fault-finding makes the one who indulges in it (under the idea that he is superiorly critical and discriminating) an unpleasant companion and a tiresome bore, dreaded and avoided by those who would otherwise welcome him for his own special gifts—that is if such a carping mind leaves room for cultivation of any good quality. This sort of detractor is well described by a recent writer on "Boredom" thus: "He revels in disasters and gloats upon malformations. He goes in quest of disagreeable and discreditable incidents, as a pointer hunts a partridge, and when he finds he stands and points. If you have a crack in your ceiling, or a worn place on your carpet, or a pimple on your countenance, thereupon he fixes his melancholy gaze. He is so absorbed in contemplating a broken pane in your library window, that you cannot induce him to look at your books. To him all statesmen are place-hunt-

ers, all parsons are hypocrites, all lawyers are knaves, all doctors are quacks. Brave men are mad, generous men are spendthrifts. Chastity is an icicle and honesty dare not cheat. The world is occupied by tyrants, rogues, and fools."

The degrading vice of detraction makes unhappy the one who indulges therein. It can only be overcome by cultivation of the growth of spiritual mindedness in the soul; that is, the spirit of universal lovingness which reveals the oneness of spiritual brotherhood and shows that any good done by any one, however small in effect, is a part of the heirship of all. Appreciation of others instead of depreciation should be steadfastly cultivated. By admiring recognition all virtues grow, and by recognizing the good in others, goodness grows more possible of attainment by ourselves. This is one sure way of casting out selfishness and of obeying the poet's advice:

"Go cleanse thy heart, and fill  
Thy soul with love and goodness:—let it be  
Like yonder lake, so holy, calm, and still,  
And full of purity."

For it is only through divine love and purity of motive that we shall find our way out of the dreary labyrinth of selfish detraction in which we so often lose ourselves, and lose sight of the beacon lights which serve to lead us upward and out of the way of snares.

S. A. U.

### JAPANESE SPIRITISM.\*

We have here an admirable account of very curious experiences among a very strange people. Although much has been written about the Shinto faith of Japan, little has been known hitherto of its occult side, which is revealed to us by the present volume. The author himself appears to have discovered it accidentally as he made the ascent of the sacred mountain Ontaké in August, 1891. Here he saw for the first time what we may call demoniacal possession as the result of a process of incantation. The Japanese speak of the possessing agent as a god, but the Shinto gods are really deified ancestral spirits, and thus there is a fundamental agreement between that cult and the ancestor worship of the Chinese. Such possession is not restricted to Shintoism. It is common also among the Buddhists, and the ceremonies by which it is brought about differ only in certain details. In all cases there is a medium, who is the person possessed, and an exorcist, who answers to the hypnotizer of the West, while in some other features the Japanese rites resemble those practiced by the Pueblo Indians of North America.

Although Japanese divine possession is made use of in connection with all kinds of subjects, yet it is particularly employed as a means of curing disease. It is curious how universally the curative art is associated with spirit agency, modern Spiritualism thus reproducing a practice which was common to peoples of every degree of culture prior to the establishment of Christianity. Even this religion, at its inception, acknowledged the truth of the belief, which is at the basis of that curative process, that diseases are caused by possessing spirits. In his chapters on "Incarnations" and "The Gohel" the author gives full information as to the Japanese incantational procedure. The gohel is an essential accompaniment of the process, as by it the god descends and becomes incarnated. It now consists of a strip of white paper, curiously cut and zigzagged, suspended on a wand, but as its name signifies "august cloth" or present, the author supposes it to be the "direct descendant of the hempen cloth hung on the sacred sakaki (the Cleyera Japonica) in present to the gods." The Koreans still attach shreds of colored cloth to trees as signs of devotion, and the Japanese gohel may thus be connected with a custom which was at one time universal probably throughout Asia

and Europe. We may suppose, therefore, that the Japanese incantation ceremonies are not indigenous although they have acquired, in the course of generations, a local coloring which distinguishes them from all other forms. That even the Shinto ceremonies really contain a foreign element, is shown by the use of a Sanskrit cabalistic character; and that the whole cult in its more elaborate features at least, may have had a foreign origin, may be inferred from the author's account of the mental characteristics of the Japanese people.

The chapter headed "Noumena" furnishes much interesting reading on that subject, which is of importance owing to the light which it throws on mental phenomena in general, and particularly those associated with hypnotism. The Japanese are declared by Mr. Lowell to possess to a marvelous degree the faculty of being influenced by other people. "Fundamentally unoriginal, they have always shown a genius for self-adaptation." This was shown a thousand years ago by their reception of Chinese culture, and now they present in their adaptation of Western ideas the spectacle of a whole nation being "innocent freaks" of foreign suggestion. "Susceptibility to suggestion," says the author, "lies at the root of the race." Such a fact must have an explanation in the nature of the people, and it is to be found in their want of personality or originality. It must be an exaggeration to say that the Japanese do not think, but their reasoning faculty is but slightly developed, and this betrays a lack of mental activity, or as it might be put, the existence of a mental vacuity, which especially fits them for the reception of foreign ideas. Such a mental condition is particularly favorable for the development of the power of incantation, and it is so persistently educated, if such a term can be applied to the disciplinary process of Shintoism, that the person subject to it becomes, when perfect, a simpleton, if not a maniac.

The author's views as to the psychological bearings of the subject are worthy of more careful consideration than can be devoted to them in this notice, and we will deal with them on another occasion. Apart from these views, his work is so original and is written in so clear and sprightly a style that it is very entertaining reading, and will form a desirable addition to the literature of the season. The book is excellently gotten up and contains a series of illustrations of an original character, which add much to its value.

### INCARNATION.\*

In his well-known work "Spiritual Manifestations," Mr. Charles Beecher points out that three theories of the origin of the soul are more or less widely held among Spiritualists. The majority agree in the belief that the soul originates in and with the body, which it leaves at death, and that all disembodied spirits have thus originated. According to another theory, that which is associated particularly with the name of Allan Kardec, "the spirit-world is normal, primitive, pre-existent, all-surviving," but the spirits become incarnated that they may pass through the ordeals of a material existence. The spirit proper, or pneuma, becomes connected with the body by means of the psyche or soul, and thus man is a trinity. The remaining theory referred to by Mr. Beecher is that of the Theosophists, as explained by Col. Olcott, who also speaks of man as a trinity. Inside and pervading the natural body, is the astral body which is the soul or psyche, "and the two are overshadowed, illumined, spiritualized, by a third element—the divine, immortal, spirit (pneuma)." The doctrine of incarnation is held also by theosophists, whose associations, however, are rather with Buddhism and Hinduism than with Spiritualism, some of the leading ideas of which they disclaim.

All Spiritualists are said by Mr. Beecher, and this is true no less of theosophists, to agree in speaking of material associations as defiling, and of the spirit as

\*"Occult Japan, or the Way of the Gods." An Esoteric Study of Japanese Personality and Possession. By Percival Lowell. Boston and New York: Houghton, Mifflin & Co., The Riverside Press, Cambridge, 1895. Pages 379. Price, \$1.25.

\*"Spiritual Manifestations. By Charles Beecher. Boston: Lee & Shepard, 1879.



requiring a process of purification from material desires, or "a subjugation of the external material organism by influences from above." Such is the object of the repeated incarnations of theosophy, at the end of which the astral body is purged "from the last traces of its terrestrial grossness, and finally, after an incalculable lapse of time, is indissolubly united to its divine spirit to live forever." Similarly, according to the doctrine of Mr. Kardec, spirits attain perfection by a series of successive incarnations on the earth and other globes of the material system; while the general body of Spiritualists regard the material world as having a corrupting tendency, so that the further the spirit is removed from it, the purer and more nearly perfect it becomes." Mr. Beecher very properly declines to endorse the view that the material world is defiling, although it may be figuratively spoken of as such. But he accepts the theory of incarnation and gives several grounds in favor of its truth. He suggests that among the objects of incarnation may be, the diminution or increase of the power of spirits over matter, the more clear definition of individuality, the curbing and disciplining of the plastic power, the temporary suspension of discouraging memories, the revelation to the spirit of its own weakness, the checking of the pride of intellect and enforcing docility, or the depriving the spirit for a time of an obsequious instrument of its will, such as the spiritual body may have been.

The various grounds of justification for the belief in the possibility of a past life, thus stated by Mr. Beecher, are really those given by Isaac Taylor in his "Physical Theory of Another Life" in support of his argument in favor of a future life. The former justifies the use of those grounds by the statement, that the argument for a future existence must be, apart from revelation, just equal to that for a past, and he remarks that Isaac Taylor, "although professedly regarding this life as our initial state of existence, continually talks as if it were not, but as if the soul were held in captivity in a foreign land." It must be remembered, however, that if Christians form any definite notion of the origin of the spirit of particular individuals, they believe it is derived from God, and in this case it may well be regarded while incarnated as a captive. Nor can it be said with propriety that the argument in favor of a past life is equal to that of a future life. We exist and we know that our existence is due to our parents, so that the only past which requires explanation is that of our first parents. This is accounted for, however, by the theory of evolution, which traces mankind up through the animal organism to the first germ of life on the earth. Whence this originated we know not. We may suppose it to have been a divine emanation, as would be required by ancient philosophic teaching, but this view would not give any sanction to Mr. Beecher's notion of incarnation. The ancients held the doctrine of reincarnation, and this supposed the prior existence of the soul, as an emanation from the divine soul, antecedent to its incarnation, though not as a disembodied existence. If such an origin be ascribed to the human spirit the reasoning adopted by Mr. Beecher from Isaac Taylor's work is not applicable to its past, and thus the question of a past life is not equivalent to that of a future life.

If Mr. Beecher had been well acquainted with the ideas of the ancients on the subject of divine emanations he would probably have modified his views. All spirits were thought to have had a divine origin, and the earth was supposed to have been first inhabited by pure spirits who were seduced by the attractions of matter. This took place once for all, however, and the scripture terms, such as "redeem" or "reconcile," referred to by Mr. Beecher as denoting a return to an earlier state, have reference to the spiritual condition before such a "fall" of our first parents, who are representative of the seduced spirits, and not the condition of all human spirits. Indeed the only "incarnation" in Mr. Beecher's sense supported by the Hebrew Scriptures is that of primitive man.

This is apart from the belief in the existence of spiritual beings who have not been incarnated, and

yet take an interest in terrestrial affairs, a notion which is one of the chief objects of Mr. Beecher's work to elaborate. He insists on the reality of analogy, as a similarity of relations, and on the actuality of objects represented by symbols, and he infers that the visionary figures described by the Hebrew prophets denote certain organizations in the spirit-world intimately connected with the divine administration. He ingeniously suggests the institution, after the "fall," of what he terms the cherubic tabernacle system, the design of which was "to keep the way of the tree of life," to preserve the knowledge of man's celestial origin, his temporary exile, and his final restoration, and to furnish him in the meantime with an oracle, or means of reliable intercourse with the spirit-world from which he was an exile, at the same time fencing out all unfriendly spirits as far as practicable." In pursuance of this scheme the incarnation of Jesus Christ with all its important circumstances took place. In connection with this subject, Mr. Beecher refers to the bearing of Jesus towards the spirits of inferior grade he had to do with. He rebuked them, would not suffer them to speak, he ejected them and commissioned his disciples to do so. They were spirits of the dead, and Mr. Beecher thinks that the conduct of Jesus and his disciples towards them should be followed by modern Spiritualists, although there were good as well as evil spirits that appeared, if we accept the Scripture records.

#### AUTOMATIC COMMUNICATIONS.

Q.—"What is the essential truth as to the efficacy of prayer?"

A.—"Soul answereth to soul because of Spiritual oneness, and strength comes by reason of unity of purpose and will."

Q.—"Do our strong desires uttered, or unuttered influence spirit friends or forces, and react upon us in accomplishment of our wishes?"

A.—"Zones of spiritual sympathies are here of strong pre-eminence, and when spirits who are yet clothed in mortal vestments powerfully prevail through sympathetic energy, those in rapport with them in our sphere are obliged to aid."

Q.—"Are our dominant sensuous appetites, feelings, or desires much changed by what we name death?"

A.—"Bred clandestinely within your sensuous consciousness, spirit still asserts its power, and where recognized may be able here to overcome without much warfare the dominant sense appetites."

Q.—"Do you have in your planes anything analogous to personal property?"

A.—"None of tradesman sort."

Q.—"What marks individual belongings on your side?"

A.—"Craving personal belongings is characteristic of your earthly experience."

Q.—"Do all on leaving this plane lose all desire for individual property?"

A.—"Thou should'st ask—Are all who leave your phase of existence endowed with sufficient knowledge of spiritual brotherhood to commence with those spirits who are far in advance of untied souls, to overcome selfish—that is, earthly—greed?"

Q.—"Will you tell us then what is the normal craving of spiritual life?"

A.—"We teach that spiritual life has many differentiated cravings."

Q.—"Will you state some of these in their graded order?"

A.—"Zones of spirit life overlap and intertwine often."

Q.—"Take the case of an unthinking and not highly moral or intellectual soul who yet accepts as true the common orthodox belief which he only dimly understands. Can you tell us what the aims of such an one would be when reaching the next phase of life's experience?"

A.—"Such souls as are rarely found within our sphere."

Q.—"But don't you know what their first experience is?"

A.—"Thou sayst rightly—we know."

Q.—"Do you then object to answer?"

A.—"There are certain facts of spiritual existence which B. will try to hint."

Q.—"Are those facts unpleasant ones?"

A.—"There is a sphere in spirit life allotted to those who leave the earthly plane in spiritual ignorance, which is not pleasing to dwell upon, yet which is absolutely necessary to spiritual soul growth, and within that plane those leaving your sphere greet all those of like minds."

It will be observed that here is given a hint as to something akin to the teachings of Swedenborg, and the orthodox ideas as to discipline of souls—ideas which are opposed to my own belief and wishes.

Q.—"Does character, that is, moral and spiritual development, determine status after transition, and not orthodox or heterodox belief?"

A.—"Say we that character, that is, the real spiritual being, is the real part of spirit. Orthodox and heterodox are not known in our estimates."

Q.—"Will you tell us something in regard to the life of children on your plane?"

A.—"Children in spirit life are more happily environed than in earth life. Children are free from the trammels of selfishness and dogmatic limitation, so they here grow up freely in one of the lower spheres where are those best fitted to help their advance by reason of lovingness."

Q.—"Have you schools there, something like ours?"

A.—"Spiritual schools are here more perfectly adapted to the harmonious development of souls than on your plane."

Something was here said as to the vagueness of some of the answers to our questions and then we asked if any further word would be vouchsafed, when a new writer took the pen, apparently (whose name was given, that of a former writer on spiritual matters) and in large characters wrote as follows:

A.—"Thou askest of us a word from our soul to you, sense bound sharers with us of spiritual possibilities! Brother and sister whose two sense developments are really but one assertive spark of the great Soul of Being, ye should understand that ye are yet in your embryo condition spiritually, and we might as well try to teach the human embryo all the possibilities of earth-life yet to be, as to teach you before transition the truths pertaining to the higher spheres possible to you! How shall we in this sphere so far beyond yours, explain that which no words, nor experience or environments on your plane, have cognizance of?"

S. A. U.

THE popular man or writer is always one who is but little in advance of the masses, and consequently understandable by them.—Herbert Spencer.

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## HYMN OF THE CONQUERED.

"I sing the hymn of the conquered, who fell in the battle of life—  
The hymn of the wounded, the beaten, who died overwhelmed in the strife.  
Not the jubilant song of the victor, for whom the resounding acclaim  
Of nations was lifted in chorus, whose brows wore the chaplets of fame;  
But the hymn of the low and the humble, the weary, the broken in heart,  
Who strove and who failed, acting bravely a silent and desperate part;  
Whose youth bore no flower on its branches, whose hopes burned in ashes away;  
From whose hands slipped the prize they had grasped at, who stood at the dying of day  
With the work of their life all around them, unpitied, unheeded, alone,  
With death swooping down on their failure and all but their faith overthrown.  
While the voice of the world shouts in chorus, its paean for those who have won—  
While the trumpet is sounding triumphant, and high to the breeze and the sun  
Gay banners are waving, hands clapping, and hurrying feet  
Thronging after the laurel-crowned victors, I stand on the field of defeat;  
In the shadow, 'mongst those who are fallen and wounded and dying, and there  
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,  
Hold the hand that is helpless and whisper, They only the victory win  
Who have fought the good fight and have vanquished the demon that tempts us within;  
Who have held to their faith unswayed by the prize that the world holds on high,  
Who have dared for a high cause to suffer, resist, fight—if need be to die.

"Speak, history! who are life's victors?—unroll thy long annals and say—  
Are they those whom the world calls the victors, who won the success of a day?  
The martyrs or Nero? The Spartans who fell at Thermopylæ's tryat,  
Or the Persians and Xerxes, his judges or Socrates? Pilate or Christ?"

—Story

## "IS IT RIGHT?"

TO THE EDITOR: An article under the above title was published in THE JOURNAL of November 24th. May I venture to suggest that in some respects it is "much ado about nothing." Its writer assumes that we have power to "bring down to our level those who enjoy a felicity which we know not of." And as this is the keynote of his article I would point him to the fact that a spirit above our level cannot be subject to the will or direction of any mortal.

Mr. Harding seems afraid that our natural desire to have a chat with the departed will bring him back, no less, volens. In other words, that the spirit is to a certain extent a slave of the mortal who sends out a desire as a sort of detective to arrest and bring that spirit back as a prisoner. This is, I think, the meaning of "drawing him from his happy home—perhaps at expense and inconvenience—for the mere satisfaction of our selfish curiosity or individual gain."

There is an almost ludicrous side to this view of the rights and privileges of the modern Spiritualist. It suggests the dark mystery of the midnight hour, with the tracing of mystic figures, and the burning of many lamps for the security of the adept, who then by invocation and fierce command compels the unwilling spirit to humble obedience. But although weird, and therefore attractive to the unscientific imagination, this idea of compelling the return of any advanced spirit, whether by our mere desire or by our will power, is none the less absurd and impossible.

Just as two telegraphic operators are only in communication when their respective machines are vibrating in exact harmony so is a man only in communication and fellowship with the brain—whether spirit or mortal—which vibrates in unison with his own. But this fellowship is not in itself voluntary. He who has the brain vibrations of the gambler or the sensualist is in harmony with every other brain on a like level. If he open the door to the spirit-world through mediumship he simply makes the personal acquaintance of those with whom he was in impersonal contact by the universal law

governing the vibrations of matter. Such spirits are usually quick to avail themselves of an opening into earth life, and the mortal who has found such a "gate ajar" may give and take the injury born of fellowship on a sensual plane. Therefore, and under such conditions, a reply to the question "Is it right?" may be that it is neither right nor wrong, but simply "cause and effect" when the man, already a slave to his passions, seeks association with those on his own level.

But if the mortal is aspiring to spiritual knowledge and development, if he is trying to evolve a nobler manhood, the vibrations in his brain caused by such thoughts and emotions would repel or give no foothold to the gross and sensual spirit. He is necessarily in harmony with all who are like-minded throughout the universe. He receives impersonal inspiration in proportion to his sensitiveness. And if he invite control and direct personal guidance from the Spirit-world he can injure neither the spirit nor himself. He need have no fear that he is subjecting some advanced spirit to either "inconvenience or expense" by his invocations. His power to attract is limited by his own aspirations, and the loving response is no more a task to the spirit than the midnight call of the babe is to the loving mother. So from such a level the response to the question "is it right?" can be emphatically answered in the affirmative. Or rather we might say that it is not at all a question of right or wrong. Our necessities attract the spirit by a universal law of nature. Such spirits are already in impersonal contact, and if through mediumship the intercourse can become personal both the spirit who gives and the mortal who receives are blessed in that brotherhood of love. The more of such intercourse the better for both mortals and spirits.

There is another side to this question wherein the propounder of the above question will have the sympathy of every thoughtful investigator. All communications with the Spirit-world are largely subject to the lowest element and worst conditions that may be present when the gates are ajar. The vibrations that attract the sensual repel every advanced spirit. In every public séance there are three influences largely determining the result. These are the spirit level of (1) the medium; (2) the sitters; (3) the spirit; and the general average of such vibrations is to favor a class of spirit visitors whose presence is a curse to the mortals present, in proportion to their sensitiveness.

But even in our private sittings our prevailing mood may either repel angel visitors or distort much that they would gladly offer to our need. It seems to me the careful student will hardly hesitate over the question of right or wrong in such intercourse, but will recognize that if spirit return is to become a blessing to him he must himself prepare the conditions by his own effort to evolve a higher manhood. He may then be assured that he will put his spirit visitor to neither "trouble nor expense" by his invocation. And such a student will recognize that the miscellaneous public circle, as generally conducted, whether it be right or wrong, is very dangerous to the sensitive because opening the gates to those who will try to hold him to a low spiritual level for their own gratification.

The whole subject of mediumship is involved in this question, and is far too broad for discussion in a brief reply to an interesting and suggestive article. But I trust its esteemed author will yet realize that there need be nothing essentially "selfish" in the invocation of spirit friends. And that we need not hesitate through fear of compelling them to any distasteful experiences, since they are fully able to protect themselves.

CHARLES DAWBARN.

SAN LEANDRO, CAL.

## FALSE CLAIMS TO MEDIUMSHIP.

TO THE EDITOR: Ever since the World's Fair began, Chicago has been cursed with unscrupulous persons who have made false claims to mediumship, most notably the alleged "spirit artist," Jonathan Jasper, who since the opening of the Fair, here, has made hundreds of credulous people dance, with ecstasy, over his alleged spirit paintings, and who must have made a little fortune, during his residence here, for his charges for pictures have been exorbitant, besides what he made selling his secret to artists. He is an ex-slave of three score years and ten, of shiny coal-black color, medium height with long white beard, reaching almost to the ground, on his head he wears a tall red

turban, and his bent form is draped in a kind of oriental costume. He is something of a natural artist, and some of his pictures are fair. He is a smooth talker, looking wise, and pretending great admiration for spirits, and by which he has pulled the wool over the eyes of many. And this is the way he has done it.

Behind a darkened curtain stood a small square centre table, with a cover falling from it half way to the floor. Upon this table he always had a pile of brand new double slates, and rubber bands, all of which were exactly alike in size and appearance; then seated at the table, opposite the sitter, he would place within one of these double slates, a blank porcelain tablet, binding them together with rubber bands, when so bound he would gently pass them, with both hands, beneath the table, pretending to push them under there into the hands of the sitter. And here is where the trick came in, for instead of pushing the original slates, without a picture, he would deftly change them for a pair of other slates, which lay concealed, containing a picture, and adroitly push them into the sitter's hand. Then after jointly holding them there, a few minutes, or till he had made a prayer, the sitter would be instructed to take them to the outer room, and examine them in the light, when a freshly painted picture, on the porcelain, would appear in sight, done in oil colors, and with perhaps, a communication added, of general application, and signed by some one of the distinguished dead, such as George Washington, etc.

These pictures generally consisted of flowers, or foliage, with a sprinkling of geometrical figures, or cabalistic symbols thrown in. Of course, according to arrangement, the medium knew the sitter was coming, for all had to arrange for sittings before hand, and therefore the picture was freshly executed, and specially prepared for the occasion, on his own slates, (no other slates would be accepted). But a few days ago the secret of his trick was discovered, he was arrested on complaint of Mrs. Carrie Le Favre, and other prominent Spiritualists, charged with obtaining money under false pretences. His actions in court had a tendency to confirm the straight forward evidence given in the case.

He laughed during the examination and looked upon the case as a frivolous one. He changed his tactics, however, when the justice remarked that the crime was a grave one, and a penitentiary offence; he pleaded guilty, admitted that he was not so much of a medium as he got credit for, and on account of his years tearfully begged mercy, promising he would leave town and abandon his imposture forever. The case was referred to the grand jury now in session.

Those who think that the exposure of trick mediums, without criminal prosecution, means their extinction, should remember that full half a score of such cases are well known in Chicago, within the last few years, and still spiritual imposture abounds everywhere all over the city. But public sentiment here, is that spiritual frauds must go.

This expose has fallen like a bombshell in spiritual circles, causing great excitement, especially among those imposed upon.

Moral: When you next visit a "spirit artist," be sure you take your own slates, and should he refuse them, as Jasper always did, be sure you mark well his slates and see that they do not leave your sight, or grasp.

With these precautions the occupation of the bogus "spirit artist" will soon be gone.

LAURA ASHBURY,

Secretary of First Spiritual Church.  
CHICAGO, ILL.

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The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Herbert Spencer.

I do not ask that my opponent should be of my opinion; but I may fairly expect him to be of his own.—Talleyrand.

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JAN. 12, 1895.

## WOMAN AND THE HOME

### SWEET COMPANIONSHIP IN AGE.

His hair as wintry snow is white:  
Her trembling steps are slow:  
His eyes have lost their merry light,  
Her cheeks their rosy glow.  
Her hair has not its tints of gold:  
His voice no joyous thrill;  
And yet, though feeble, gray and old,  
They're faithful lovers still.

Since they were wed, on lawn and lea  
Oft did the daisies blow,  
And oft across the trackless sea  
Did swallows come and go;  
Oft were the forest branches bare,  
And oft in gold arrayed;  
Oft did the lilies scent the air,  
The roses bloom and fade.

They've had their share of hopes and fears,  
Their share of bliss and bale,  
Since first he whispered in her ears  
A lover's tender tale;  
Full many a thorn amid the flowers  
Has lain upon their way:  
They've had their dull November hours,  
As well as days of May.

But firm and true through weal and woe,  
Through change of time and scene,  
Through winter's gloom, through summer's glow,  
Their faith and love have been;  
Together hand in hand they pass,  
Serenely down life's hill,  
In hopes one grave in churchyard grass  
May hold them lovers still.

—Chambers Journal.

### WOMEN AND HISTORY.

The study of history, the writing of historical sketches, and the establishment of clubs based upon some historical incident have slowly grown into a society fad on Manhattan Island. There are the Daughters of the American Revolution, the Colonial Dames, the Columbian Daughters, and the Daughters of Veterans, the Ladies' Auxiliary of the Grand Army of the Republic, and the Women's Relief Corps.

There is one society to which no one is eligible unless her name or her maiden name is found in Savage's "Genealogical Dictionary of New England." Then there are the ladies who give Napoleon teas and Lady Washington receptions. Beyond the women who indulge in this sort of pastime and study are those who do hard and conscientious work. While their name is not legion, they are sufficiently numerous to exert a tangible influence upon the conversational tone of many New York salons. None of them thus far have equaled Mrs. Martha J. Lamb in literary skill, or Mrs. Ostrander, the publisher of the "History of Brooklyn," in business ability. They do their good work, however, and in so doing find their happiness. Among the many who devote their time in this manner may be mentioned Mrs. Walworth, Mrs. Lee C. Harby, Miss Johnson, Miss Sarah Warren Keeler, Miss Jane Meade Welch, Mrs. Elizabeth Custer, Mrs. Theodore Sutro, Mrs. John S. Wise, Mrs. F. P. Earle, Mrs. Schnyler Hamilton, Mrs. James Furman, Mrs. Augustin, Miss Augustin, Dr. Jennie Lozier, Mrs. William Tod Helmuth, Mrs. Frederick Benson, Miss Jeanette Gildee, Miss Cynthia Westover, Kate Douglass Wiggin, Mrs. I. C. Fales, Miss Ella Levin, Miss Isabel Harris, Miss Josephine Rand, Dr. Harriet C. Keating, Mrs. Lillie Devereaux Blake, Mrs. Stanton, Mrs. Abby Sage Richardson, Miss Croly, Mrs. Alice McDonald, Mrs. Donald McLean, Mrs. Alice Hyneman Southern, and Mrs. Bayard Taylor.

Mrs. Ellen Hardin Walworth, who is one of the most prominent women members of the Daughters of the American Revolution, has made a special mark in the field of historical culture. At one time she was a trustee of the Saratoga Monument Association, and by her personal exertions she has erected many historical tablets on the battle-fields of Saratoga. She has published numerous historical articles in the leading magazines, and read papers before the Society for the Advancement of Natural Science, of which she is a member. She is a life member of the American Historical Association, and is actively concerned in its work.

Mrs. Lee C. Harby, of Sorosis, is another of the very few women ever elected to membership in the American Historical Association. She is a resident of New York, but is a descendant of two families well known in the South for the number of distinguished soldiers they have produced. The Harbys were soldiers in the revolution, in which contest both of Mrs. Harby's great-grandfathers fought. Her father-in-law, Mr. L. C. Harby, who is also her granduncle, was a midshipman in the war of 1812. She made her first reputation as a historical scholar through the publication of a series of articles in Harper's Magazine and the Magazine of American History. The larger portion of her work deals with the interesting subject of Texas, and she has achieved an important and valuable task in making a permanent record of many events connected with the history of the State—N. Y. Mail and Express.

Mrs. Amelia Janks Bloomer, the famous sponsor of the bloomer costume, died at her home in Council Bluffs, Iowa, recently. Death came from old age. She had been ill only two days. She was in many respects a most remarkable woman. Born in Homer, N. Y., May 27, 1818, she was thus nearly 77 years of age. She was married in Waterloo, N. Y., in 1840 to Dexter C. Bloomer, at that time a young lawyer. They resided at Seneca Falls, N. Y. She was an early advocate of the enfranchisement of woman, and secured a great following from the outset. She began on January 1, 1849, the publication of The Lily, a semi-monthly publication devoted to the advocacy of the cause of woman and of temperance. This paper had a circulation of 4,000. In 1853 Mrs. Bloomer removed to Mount Vernon, Ohio, and continued The Lily and also became associate editor of The Western Home Journal. In 1855 she and her husband removed to Council Bluffs, where they have since lived. The removal caused the discontinuance of her connection with The Lily and she sold it to Mary E. Birdsall. She became a lecturer on woman suffrage and temperance, and adopted and publicly advocated the adoption of "rational dress for woman," first worn by Elizabeth Smith Miller. The costume was named after Mrs. Bloomer, because of her reputation, although she never claimed to have originated it. She organized the Iowa State Suffrage Association, and was its President for many years. Recently she had withdrawn from public life, and was known to her friends on account of her beautiful Christian character.

One of the two women in the British Isles entitled to add the letters LL. D. to their names is Frances Helen Gray, who recently had that title conferred upon her by Lord Elmy, vice-chancellor of the Royal University of Ireland. Miss Gray was born in Belfast, her father, William Gray, of Mount Charles, being a member of the Royal Irish Academy. As a young girl she carried off numerous educational honors. Having a taste for languages which she desired to cultivate, Miss Gray spent a year studying German in the quaint town of Trier, and returning home matriculated with honors at the Royal University of Ireland and took the third prize in modern literature at the ensuing scholarship examination, open to both men and women. In 1887 she took honors in logic, geology, and German, won her B. A. degree in 1888, and in 1889 the degree of LL. B. and finally that of LL. D. Dr. Gray is a tall, slender girl with a delicate complexion, gray eyes shaded by long lashes and finely marked eyebrows. She is very quiet and simple in manner and her speech has the piquancy aided by a dash of brogue. There is nothing of the bluestocking about her. Indeed, much of her time is devoted to tennis and golf, in both of which athletic games she is an expert.

Empress Frederick, mother of Emperor William II, was a frequent visitor at the St. Joseph's Hospital at Berlin after the death of her husband. A patient—he had been brought, all too late, to try the effect of Dr. Koch's reputed consumption cure—was at death's door, and his wife had been hurriedly summoned to his side. Baby in arms, she was walking up and down a waiting-room, close to the ward in which her husband lay. Happening to visit the hospital, and seeing the poor woman in her bitter sorrow, the Empress approached, and asked some sympathetic questions. "Yes, he is dying," the woman sobbed; "and he wants to say so

much to me about how I am to manage when he is gone, and how the children are to be brought up; but baby is not well and cries, and he is so weak he cannot bear it, and he may die at any moment." Instantly the Empress took the infant into her arms, and while, for a whole hour, the wife sat by the side of her dying husband, her Majesty nursed the child, walking up and down the room with it, and soothing it with motherly tenderness.

Miss Abigail Dodge, "Gail Hamilton," has written the English Committee to protect American negroes from lynch law; that she will give \$500 for the production of evidence, certified by the Lord Chief Justice of England and the Chief Justice of the Supreme Court of the United States, as proof beyond reasonable doubt that Mrs. Maybrick is guilty either of murder or of attempt to murder her husband by poisoning with arsenic. Miss Dodge says she does this to show her sympathy with the suppression of illegal outrages "in both countries."

Hartford, Conn., modestly claims to have had closer connection with American literature than any other city of its size in the country. It bases its claim on the fact that it has been the home of Mrs. Sigourney, Harriet Beecher Stowe, Isabella Beecher Hooker, Mark Twain, J. Hammond Trumbull, Richard Burton, William Gillette, the playwright; Noah Webster, the lexicographer, and a host of others of greater or less fame.

Charlotte Fowler Wells, the first woman publisher, who went into business with her two brothers in 1814, is still in business in New York City, and says she has no time to think whether she is getting old.

Miss Rhoda Broughton, the novelist, whose books have lost something of their early vogue, is described in an Oxford letter as "the snippy lady with the girlish figure who was drinking tea upstairs."



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## BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

*The Natural History of Hell*; being a Discussion of some of the Relations of the Christian Plan of Salvation to Modern Science; including a Chapter on Miracles and a Scientific Examination of the Theory of Endless Punishment. By John Phillipson. Price, 25 cents. New York: The Industrial Publication Co.

Ingenious as is the author of this contribution to the literature of the infernal regions, we do not think his conclusions will stand. He introduces them by the discussion of several interesting questions which have been raised from time to time, such as the possibility of a new special sense; the extirpation of crime by utilizing the law of heredity; and the development of a new race with greatly enlarged powers. From the scientific principles applicable to these questions, the author, who repudiates all physical helis, infers that "the consequences of every act cling to us for all time," and therefore that there must be intellectual and moral suffering in the future life, from which there can be no escape except by miraculous interference. The central argument of the book is that "science positively pronounces that a miracle is a necessity if man is to escape eternal punishment," and Christianity thus becomes a means of salvation which, as above the ordinary laws of nature, is a miraculous agency. But this is a mistaken idea of the object of miracles. They were intended to act as credentials for the founders of Christianity, but its real principles as a scheme of salvation are to be sought in human nature itself; as appears from the declaration of Jesus, "the kingdom of heaven is within you." It must be denied therefore that science, in the widest acceptance of the term, dooms man to eternal punishment, and we think the author's ingenuity is misplaced through his taking too limited a view of his subject.

*Sir Francis Bacon's Cipher Story*. Discovered and Deciphered by Orville W. Owen, M. D. Volume IV. Detroit and New York: Howard Publishing Co. Paper, 50 cents.

If the cipher story ascribed to Sir Francis Bacon be a genuine production, it certainly is one of the noted writer's most remarkable performances. Not that it is a literary production of great merit. It is, indeed, much inferior on the whole to Bacon's prose writings and to the work which is accredited to Shakespeare. This may perhaps be explained to some extent by the conditions under which the cipher story was composed, but not altogether. If it were historically established that Bacon was the son of Queen Elizabeth, then some reason for the enormous labor which the use of the cipher entailed may be supposed, for that relationship forms the central idea of the story. The present part contains a play in five acts entitled "The Tragedy of Mary, Queen of Scots," the relation of which during Elizabeth's reign would certainly have brought its author's head to the block, and thus it could only appear in a mysterious form. But until Dr. Owen makes known the means by which the key to the cipher was discovered, we must be excused for saying that we cannot accept the story as emanating from Bacon. When that is done, the public will be able to form a just estimate of the value of the discovery.

*The Credibility of the Christian Religion; or Thoughts on Modern Rationalism*. By Samuel Smith, M. P., Twelfth Thousand. Boston, 49 Cornhill, H. L. Hastings. London, 10 Paternoster Row, Marshall Brothers. Pages, 96. Price, 35 cents.

It is not surprising that this little book has met with general acceptance among readers of literature of this nature. The character of its author, the late well-known head of the great literary concern bearing his name, and for some years a prominent member of the British Government, was sufficient to insure that what was attempted would be well and conscientiously done. The book furnishes, indeed, an excellent popular presentation, within a small space, of the arguments in favor of the credibility of the Christian Religion, in opposition to "modern rationalism." Nevertheless it appears to us that it is not up to date. The time has gone by when Christianity can be treated intellectually apart from other world religions. Even the early Christian Fathers did not ascribe to it the isolated position its later adherents, especially those of

Protestantism, have given to it. For that reason we think the latter part of the book, that which treats of the miracles of the New Testament, is the weakest. There can be no doubt that an exaggerated estimate has been found of the genuine miraculous work of Jesus; and that the evidence in favor of his material resurrection, which is regarded as the crowning miracle, is exceeded in weakness only by that of his miraculous birth. Those who wish to see a clear statement of the old-time Christian argument cannot do better than read Mr. Smith's book.

*Stair-Building in its Various Forms; and the New One-Plane Method of Hand-railling, etc.* with numerous Designs and Plans of Stairs, Newels and Balusters. By James H. Monckton. Fourth edition; revised and extensively enlarged. New York: John Wiley & Sons, 53 East Tenth Street, 1894. 4to. Price, \$4.00.

A notice of a work of this nature may appear out of place in our columns, but it has been sent to us by the author and is of so excellent a character that we cannot do otherwise than refer to it. The work consists of 109 plates containing plans and designs of stair-cases, newels and balusters, with numerous examples of construction, all most carefully drawn to scale. The original edition of the book presented for the first time, as applied to hand-railling, the one-plan method of drawing face-moulds. In the present edition, numerous revisions and special changes have been made, intended to perfect, widen, and maintain the usefulness and raise the scientific and practical character of the work; which is intended, not only for the professional architect or experienced stair-builder, but also for the student or apprentice. The author is to be congratulated on carrying out his design so perfectly.

*Rev. David Devine, D. D. and the Devil; or the Devil in his own defence*. By Richard McAllister Orme, Savannah, Ga. 1894. Price, 50 cents.

The author's central idea is that the devil, instead of being the evil being he is imagined, is used by God for his own purposes. Assuming the actual existence of such a being, we think some ground for the latter view is furnished by the experiences of Job; but if the opposite opinion be maintained, it would find good support in the speciousness of the devil's reasoning in defence of his own conduct in the temptations of Eve and Jesus, and of the conduct of David in the matter of Uriah. As an amusing skit the book is clever, but we doubt whether its publication is likely to be justified by any good it will do in the cause of truth.

## CHILDREN'S IDEAS OF DEATH.

Like the beginning of life, its termination, death, is one of the recurring puzzles of childhood. This might be illustrated from almost any autobiographical reminiscences of childhood. Here, indeed, the mystery is made the more impressive and recurrent to consciousness by the element of dread. A little girl of three years and a half asked her mother to put a great stone on her head, because she did not want to die. She was asked how a stone would prevent it, and answered with perfect childish logic, "Because I shall not grow tall if you put a great stone on my head, and people who grow tall get old and then die."

Death seems to be thought of by the unsophisticated child as the body reduced to a motionless state, devoid of breath and unable any longer to feel or think. This is the idea suggested by the sight of dead animals, which but few children, however closely shielded, can escape.

The first way of envisaging death seems to be as a temporary state like sleep, which it so closely resembles. A little boy of two years and a half, on hearing from his mother of the death of a lady friend, at once asked, "Will Mrs. P. still be dead when we go back to London?"

The knowledge of burial leads the child to think much of the grave. The instinctive tendency to carry on the idea of life and sentience with the buried body is illustrated in C's fear lest the earth should be put over his eyes. The following observation from the Worcester collection illustrates the same tendency. "A few days ago H— (aged four years and four months) came to me and said, 'Did you know they'd taken Deacon W— to Glaston?' I, 'Yes.' H—: 'Well, I s'pose it's the best thing. His folks' (meaning the children) 'are buried there, and they wouldn't know he was dead if he

was buried here.'" This reversion to savage notions of the dead in speaking of a Christian deacon has its humorous aspect. It is strange to notice here the pertinacity of the natural impulse. All thoughts of heaven were forgotten in the absorbing interest in the fate of the body. —From *Studies of Childhood*, by Prof. James Sully, in *Popular Science Monthly*.

## CRISPI ON LYING IN POLITICS.

In the Character Sketch in The Review of Reviews which is devoted to Crispi, the writer gives the following account of the Italian's regard for truth:

Mayor relates a conversation on the subject of diplomatic lying in which Crispi took the ground that diplomatic controversies are hardly familiar with, and which, perhaps, explains Crispi's reputation as a disagreeable person to carry on negotiations with. He had been speaking of Depretis, who was characterized as an able parliamentarian and a clever manager of men, rather than a veritable statesman. "This led us, by an easy transition, to speak of falsehood in politics. Crispi said, in substance: 'Falsehood, in politics, belongs to the old school; it is an arm out date to be consigned to the arsenal of tricks out of fashion. One should never lie.' Some one objected: 'But there are the great falsehoods, the sublime falsehoods—the falsehood which saves the honor of a woman, which settles a difficult question, which decides the lot of a people.' The Minister listens and says again: 'One should never lie.' 'But in presence of an indiscreet question, or a captious one, how shall one avoid the difficulty?' 'Say nothing.'"

During the stay at Friedrichsruhe one of the company called up the subject of the foregoing conversation, saying, "Signor Crispi absolutely refuses to admit falsehood in any case. The Minister interrupted to say that, in his opinion, falsehood, all question of morality apart, is in itself generally awkward and clumsy. We wait to hear what the Prince will say; he seems to be reflecting. Count Herbert intervenes, 'But pardon, Excellence. In certain cases one would be much embarrassed; you have sometimes to deal with people who ask you questions with a want of delicacy, with an indiscretion which puts you with your back to the wall; what can you do then?' 'Escape the question.' 'That betrays the embarrassment.' 'Be silent.' 'That is sometimes an avowal.' The Prince turns half way round and says, 'I do not like to lie; falsehood is to me odious. But I avow that sometimes in my political life I have been obliged to have recourse to it; I have been forced, and I have always felt angry with those who obliged me to it. It vexes me.'"

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expect to wear spurs, you must win them. If you wish to use them, you must buckle them to your heels before you go into the fight.—James A. Garfield.

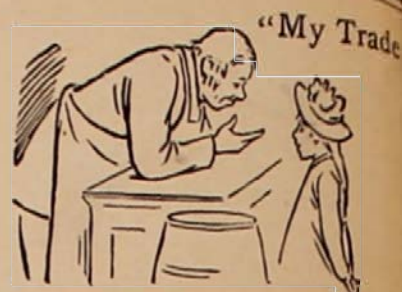
Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest—here or nowhere is thy ideal. Work it out therefrom, and working believe, live, be free.—Carlyle.

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## THINGS OF THE HUB I SING.

Here is a bit of a Bostonian that is all too brief. Of it the Boston Transcript says:

"Rarely has Boston, as she is spoken of by the funny men of the American press, been better summed up than in the opening lines of Mr. Arthur Macy's poem, read at the Papyrus Club Saturday night—which, pardon us, we do not mean to print."

Fair city by the famed Batrachian Pool,  
Wise in the teachings of the Concord School;  
Home of the Eurus, paradise of cranks,  
Stronghold of thrift, proud in your hundred banks;

Land of the mind-cure and the abstruse book,  
The Monday lecture and the shrinking cook;  
Where twin-lensed maidens, careless of their shoes,

In phrase Johnsonian oft express their views;  
Where realistic pens invite the throng  
To mention "spades," lest "shovels" should be wrong;

Where men expect, by simple faith and prayer,  
To lift a lid and find a dollar there:  
Where labyrinthine lanes that sinuous creep  
Make Theseus sigh and Ariadne weep;  
Where clubs gregarious take commercial risks  
Mid fluctuations of alluring disks;  
Where Beacon Hill is ever proud to show  
Her reeking veins of liquid indigo;  
To thee, fair land, I dedicate my song,  
And tell how simple, artless minds go wrong.

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Charles Emerson Cooke, leading editor of the Boston Budget, writes as follows of Lillian Whiting's volume of essays which is proving one of the books of the season, of which two editions have already been exhausted, and a third is now in press: With feelings of unfeigned tenderness and regard we take up this little book by Lillian Whiting, whose name has so long been endeared to the readers of the Budget. Mindful of the good she has done us in the past, of the hopes fostered, of the ambitions stimulated, of the thoughts engendered, and not forgetting that life was a little brighter and easier because she spoke, we open the dainty covers of "The World Beautiful" thankfully, reverently. We are confident that whatever she has to say will prove helpful and inspiring. We shall find only sweet, pure soulful ideas, embodying a philosophy which we may call individual rather than ethical. There is no sermonizing upon either right or wrong; she lives, and for the time causes us to live, in a world either actually or potentially beautiful; for, as she reveals to us, "it depends little on external scenery, little on those circumstances outside our personal control. Like the kingdom of heaven, it is not a locality, but a condition. It is a spiritual state, and depends on our degree of receptivity to the influ-

ence of the Holy Spirit. We have all of us met persons whose very presence is a benediction, who harmonize and tranquilize those about them, and with whom we feel on a higher and serener plane. The world is distinctively the better for these benignant spirits, but such lives are not only to be enjoyed, not only to be recognized and appreciated, but to be lived as well." Such is the life which is revealed in all the writings of Lillian Whiting. In every word it shines before us, a bright example which we are eager to emulate. We recognize its wealth of possibility and its richness of accomplishment. We accept the lesson and thank her for teaching it so simply, for demonstrating it so beautifully. She fills us with high ideals, and, by her gentle strength, supports us in our endeavors to attain them. Although in "The World Beautiful" we almost know what the pages are to unfold, they possess a grace-like newness that gives them an indescribable charm. Scholarly in the treatment of her subject, Miss Whiting's style is so unaffected and possessed of such a rich poetic beauty that every page has a genuine literary value. At this Christmas season our thoughts take naturally a high flight and are happy in the company of benevolence, purity and love. It is, therefore, sweetly appropriate that "The World Beautiful" should come to us at this time. We have found strength in reading it. But its power is lasting; it can help others, it can help you.

When persons who have the peculiar qualities which make them mediums or psychics give their time and submit to conditions necessary for the investigation of unusual phenomena they are of course entitled to compensation. Where the service of such persons is in such demand that they have to make a business of it, giving up ordinary money-making pursuits to meet the demands of investigators upon their time and strength, it is natural and proper that they should have stated hours and a stated fee for sittings. This is obvious enough. But unfortunately those who are not mediums can pretend to be in communication with the spirit-world, and persons who are mediums may consciously practice deception, and the majority of investigators cannot readily distinguish between genuine phenomena and fraudulent performances. The ease with which many can be imposed upon, and the readiness with which men and women will pay money to hear from their departed friends, if they think there is even a possibility of such communication, attract to the ranks of public mediums, tricksters and charlatans in large numbers. Generally speaking the mercenary tricksters being bolder, more pretentious, more grasping and able to give their more credulous visitors about anything they want, reap from their fraud a harvest of dollars, while in competition with them the honest, conscientious mediums who will never simulate genuine phenomena when they fail, who will never practice fraud, and who must often fail to satisfy investigators, stand a very poor chance. It is the same in the practice of medicine. Many of the best and most conscientious physicians receive but small fees, while there are charlatans who make great claims, charge high prices, and make money, easily imposing for a while upon their victims. Probably as long as people believe in spirit agency they will consult mediums, and the opportunities offered for deception and making an easy living thereby, will be a continual temptation to dishonest men and women. The only remedy for the evil is greater care and discrimination in investigators. The honest and worthy mediums before the public, and there are many such, are among

those who most deeply deplore the situation we have described.

Recently Dr. Parkhurst preached a sermon to his congregation at the New York Madison Square Church of which the keynote was, "Heaven Is Undoubtedly a Locality." Among other things he said as follows: I am not one of those who think there is great danger in materializing heavenly things. You cannot read the Apocalyptic description of New Jerusalem without feeling that, with its walls and gates, its avenues and mansions, it will be as substantial an affair as the original Jerusalem. A world that is simply a spirit world is not a world that we can either think about with any safety or that we are qualified to have any particular interest in. There is no warrant in scripture for thinking that the more unlike this earth you imagine a thing to be the more heavenly it is. Christ was somewhere before he was here, and there is no ground for supposing that that "where" is essentially unlike any other "where." Heaven is undoubtedly a locality. The first paradise, which was certainly an exceedingly commendable paradise, was a locality, and there has been in the meantime no such change in the constitution of our nature as to indicate that a paradise that is not local would be any improvement upon the original. All such scriptural expressions as the "new heaven" and the "new earth" fall directly into line with what we are here saying. That does not make it necessary for us to suppose that the earth and the heaven by which the present ones are to be replaced will not show an advance over the ones first established. But, though the earth be "new," it is going to be "earth" still, and though the heavens be "new," they are going to be the "heavens" still. God does not discard his types. So that, put heaven where you please, if you put it anywhere, everything is in favor of its being structurally a good deal like what we are familiar with here. One might about as well part with his identity at death as be thrust into a realm that is structurally distinct from the one we are used to.

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Now is a good time for all who are in arrears on their subscriptions to THE JOURNAL to settle their bills.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

The few remaining sets of THE JOURNAL containing reports of the Psychical Science Congress held in Chicago, August, 1893, can be had for \$1.50 each.

Judge Dailey, Brooklyn, N. Y., writes: "McDonald, who went with Mrs. Williams to Europe and was her assistant when she was exposed, says she was detected in fraud and had on pants. He is to make a statement for the public. He claims that he was as much deceived as any one. I have this from him and he announced his intention before an audience at my house last Sunday evening." We have letters of the same purport from other prominent Spiritualists of New York and Brooklyn.

N. W. Ayers & Son, the newspaper advertising agents, have issued their calendar for 1895, which carries on its seal their famous motto, "Keeping Everlastingly At It Brings Success." The size is generous, and the work a beautiful specimen of the printers' art. Each day, as is becoming to such an important slice of time, is printed large enough to be read across a room. Then too, the matter on the flaps deals with a subject in which there is a growing general interest. That the demand for this calendar increases each year, we can easily understand. The price is 25 cents, delivered everywhere postpaid.

Mr. John Fiske, in his History of the United States for Schools, just published, gives an interesting account of early life in New England. To illustrate this he gives a fine reproduction of a photograph of the Whittier kitchen, of which he speaks as follows: "The above picture of a New England kitchen is copied by permission from a photograph of the kitchen in the Whittier homestead at East Haverhill, Mass., so graphically described in Whittier's exquisite poem, Snow-Bound. The room on the right, opening from the

kitchen, is the chamber in which the poet was born. The house is now under the care of the Whittier Memorial Association, and is open to the public." Mr. Fiske has chosen many other illustrations for his book which are, like this, full of meaning, and which not only illustrate the text, but convey much additional information. In this picture, for instance, we see the braided rug, the old-fashioned chair, the warming-pan, the crane, the pots and kettles, the bellows, the pile of wood referred to in Snow-Bound, the andirons, etc., etc.

James Ford, Indiana: THE JOURNAL has now been read by me over two years and I'm pleased to say that I admire it very much; its straight manly course and exposures of all shams, and especially its willingness to publish both sides of all questions admitted in its columns is truly an admirable feature. Spiritualism in the last few years has fallen under the critical examination of scientific men, profound thinkers, men of character and acumen, men who are not unwilling to make known their opinions, and in many instances their demonstrations. These things will tell on the community at large and Spiritualism will, ultimately, establish itself in the minds of the people in spite of all opposition.

We have received Nos. 4 and 5 of the first volume of "The Unknown World," a monthly magazine edited by Mr. Arthur Edward Waite and devoted to the occult sciences. The most important articles in No. 4 are "The Comparative Value of Certain Bases of Belief" by R. W. Corbet; Part 3 of "The Elimination of Evil, or Philosophical Magic," by G. W. A., which proclaims a phase of the doctrine of substitution deserving of careful consideration, although it appears to clash with the statement of Mr. Edward Maitland, in his "Hermetic Doctrine of Redemption, or otherwise called the Atonement," that "between the Christ who insists upon Regeneration, and the Belial of the orthodoxy which insists upon Substitution, there can be no concord." Respiro continues his study of "The Brotherhood of the New Life" by an article on "Internal Respiration" as taught by Thomas Lake Harris. No. 5 of The Unknown World contains, in addition to continuations of several of the above articles, "Sacrifice" by R. W. Corbet, "A Natural Science in its Relations to a Natural Mysticism" by J. A. Campbell, and "The Position of Mystical Societies in the West" by E. T. Sturdy. Both numbers of this excellent magazine furnish much other interesting matter on transcendental subjects. London: James Elliott & Co. Price, sixpence. Annual subscription six shillings.

Mollie Fancher, the Brooklyn Enigma. We are glad to announce that this work giving an authentic statement of the life of Mary J. Fancher, which was promised sometime ago by Judge A. H. Dailey, has at last appeared. Miss Fancher is, indeed, the psychological marvel of the century, and the facts concerning her, which are already known to thousands of persons, either personally or by repute, are too well authenticated to be disputed; although possibly they may be passed over by those who refuse to recognize anything that is outside of their own experience. When a physician and other unimpeachable witnesses state, that during a period of nine years, Miss Fancher took so little food that it was a matter of great astonishment how life could be sustained, and yet was subject during that period to trances, catalepsy and violent spasms, attended with absolute loss of ordinary sight, and that nevertheless she was able, while in a condition of catalepsy, to write

and do crotchet and other work, it is impossible for any truth seeker to deny the facts, however improbable they may seem. But the most curious part of this remarkable case is, that the individual known as Miss Fancher is made up of five distinct personalities, which replace each other as she passes through her spasmodic and trance changes. It is this fact which makes her case so enigmatical, although it is in line with cases referred to by M. Binet and others and which are yet awaiting scientific explanation. Judge Dailey is to be congratulated on his perseverance and courage in collecting and bringing before the public facts which men of science are too apt to taboo in the interests of ignorant prejudice rather than truth. His work is illustrated by several photographs of Miss Fancher under trance and other conditions. He wishes the public to understand, that beyond the actual cost of its publication the copyright of the book and the proceeds of sales are the property of Miss Fancher. In our next issue we hope to give it a notice.

## RIGHTS OF LABOR.

MRS. W. DINNING.

[Written under spiritual influence on reading some articles in THE JOURNAL on the rights of labor.]

We read and hear a great deal nowadays about the avarice of the employers of labor, and the small proportion of the profits that falls to the share of the employes, but seldom a word about the large percentage of the wages of these same employes, their share of the profits that goes to the saloon-keeper. In every large city and manufacturing center there are thousands of saloons, not to speak of gambling houses and other low resorts, which absorb a large proportion of the earnings of the wage-workers which should have gone to make their homes comfortable, or for such a nucleus of savings to buy into or found coöperative industries. But these wages are often dissipated in unholy revels, leaving wives and children to starve, or overcrowd the labor market in whatever occupation they are fitted or oftener unfitted for, such as sweat shops, etc. If our labor reformers did not so often wear spectacles which show only one color, or one side of a question, they would soon discover that a very large proportion of the present distress is due to these causes, and as unchecked evil, like all other weeds, multiplies itself, no amount of change that does not root out this evil will avail to purify the slums, or give general prosperity to the large body of laborers. As one practical illustration is worth more than a volume of talk, I will relate one out of a multitude of such cases, actual occurrences which have come to our knowledge, and which should be an object lesson to all young men, showing them the possibilities still in this great country for all wage workers. Among forty men, all living in one boarding house and presumably young men, all earning about the same weekly amount, one man from Canada in ten months had saved \$600, while all the other thirty-nine could not raise one hundred among them. What a grand opportunity for the future these thirty-nine threw away! and whence the difference? When that is satisfactorily answered it will be time for walking delegates, etc., who travel in palace cars, live at first class hotels and smoke expensive cigars, to talk of the rights of labor and the oppressed wage worker. The man I speak of may have been unusually industrious and economical, but he paid the same amount for his board as the others, and granting that each of the others spent \$100 more than he did on extras, still the forty might have had

among them \$20,000 to start some coöperative enterprise and divide all the profits among themselves. Had all the wage workers, especially the young men, acted thus ever since the war, the labor problem would have been solved by this time, and instead of the much abused millionaire and an agglomeration of union men, scabs, blacklegs, tramps, etc., there would now be a great industrial coöperative bee hive, with plenty for all. Moreover, it would have cleared the political atmosphere of ward heelers and other disreputable and dishonest politicians with which our large cities are cursed, as each one of these would have had something to lose, and consequently would have voted for the best man independent of any political pull. Would this not be a more reasonable solution of the whole question than all Bellamy's high strung chimerical visions, which are telling people to climb to the top of a high tower, without providing a stairway, hardly even a balloon, to get there. May God grant to this nation and its millions of toilers the three graces of industry, economy and coöperation, instead of their listening to interested demagogues, and may those who have the means and the power, hold out a helping hand, and encourage them on this new and yet oft trodden path to prosperity and wealth. In this I have omitted to notice the excessive amounts that are often frittered away, on what may be considered comparatively innocent amusements, and other extravagances, over indulgence in which tends to dissipate the energies, demoralize the physique, and deteriorate from the sterling worth of the character, instead of improving the mind, and fitting each for advancement in his or her chosen sphere of labor.

The girl of the period laughed when the reporter asked her if there was not a regretful tug at her heart-strings because she had voted. "Sorry? Well, hardly. The more I think of it the prouder I get. I hope the day will soon come when woman can enter the political field with the same freedom from criticism that a man can. It makes every drop of blood in my veins tingle with enthusiasm when I study the career of a politician. Why, I can't imagine any life so replete with interest. There is nothing I should like so well as to be an out-and-out politician from A to izzard; a veritable wirepuller; one of the D. B. Hill stripe. Such men are my idols. Perhaps I shall be in the arena myself some day. You will please say for me that the only thing I am sorry for is that I could only vote once."

When a woman talks like that she is going to be heard of again some day and it may be just as well for the friends of all such progressive young ladies to keep a catercornered look on them most of the time.—Chicago News.

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# THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

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NEW SERIES—VOL. 5, NO. 35

Publisher's Announcements, Terms, Etc., See Last Page

## THE OPEN COURT.

### HELPFULNESS.

BY SARA A. UNDERWOOD.

Since what is, must be,  
And Fate's stern mandate is like Nature's law  
Unheeded of appeal, nor doth withdraw,  
And if by its decree

One of high courage finds  
Himself among those doomed to take hard blows  
From Destiny's hand—his life from birth to close  
A forced march 'gainst fierce winds

And if such doom be doled  
To one large-hearted, brave, sincere and true,  
Who longs through all his being good to do,  
Need he become dwarf-souled

From lack of power, or chance  
To do the grander things he dreamed of doing,  
Because Fate wills him with no sign of rueing,  
The slave of circumstance?

Nay!—here man conquers Fate;  
For narrowed limits—the enemies' serried lines—  
The fight for bread to live—e'en Sin's designs,  
Keep none quite isolate

From others, lower planed  
In scale of woe, who need uplifting aid  
From fellow-sufferers who may not upbraid  
Since they themselves are pained

By stress of grief, of sin,  
Of poverty—the countless incidental ills  
Of sad humanity—the passionate thrills  
Of love, hate, woe, that make us kin,

No—Fate can never fling  
Man to such depths but if strong will there be  
To help his brother, he clear way shall see  
Good from each ill to wring.

If o'er his soul there rolls  
The cold, contemptuous, heavy waves of scorn  
This need not chill his sympathy for those o'erborne  
'Mid Wrong's quicksands and shoals.

If Fate, for him too strong,  
Make wrong-doer of him, spite of will or prayer  
Tho' fallen he need not keep prone in despair—  
But rise to right the wrong!

Should even his misdeeds  
Admit of no atonement, he can be brave, accept  
His unwished penance, and being thus adept,  
Can better deal with sinner's needs.

Or even when weakly prone  
Without the strength to rise to manhood's height,  
He may voice courage—help some luckless wight  
To catch his cheery tone,

Aye—even if voiceless, dumb—  
He still may lift moist eyes to pity woes more deep—  
Or sightless grown—may grope as one in sleep  
In aid of those else overcome.

### PHILOSOPHY APPLIED TO PRACTICAL LIFE.

BY ELLEN M. MITCHELL.

In one of Mr. Mabie's books, he says, "without the sky the earth would lose its beauty and significance, and the sky to him is the spiritual element which is often left out in surveys of literature. So, too, in our common experience, in life lived from day to day, we may lose sight of the sky altogether and live with looks downward bent, or we may whatever our work and its seeming drudgery transfigure it by our upward vision and so receive new strength and inspiration. Philosophy, and we all of us have a philosophy, a theory of life, whether we know it or not,—the true philosophy that is the daughter of God, according to Plato and Dante and the world's great thinkers, will help us never to lose the conviction that the sky is overhead in unchanging serenity however obscured by passing clouds.

It is the spiritual rather than the intellectual element which is most helpful in philosophy as it is most helpful in literature. What is philosophy? There are many definitions of it, but I shall consider at present only two in which there is universal agreement. It is, as its name indicates, love of wisdom. Notice the two words, love and wisdom; not knowledge, for something must be added to knowledge before it can become wisdom. This then is one definition. But philosophy is a search for unity, for the one principle of all that is, for the permanent and eternal under the changing and transient. It is an inquiry into that which seems, whether it rightly seems, says Epictetus; and the discovery of a certain rule, even as we have found a balance for weights, a plumb line for straight and crooked. For much of our thinking as well as our living is determined by appearances rather than reality, by that which seems rather than by that which is, by that whose fashion passeth away rather than by that which is eternal. Philosophy applied to life helps us to discern what appears from what is, and deepens the sense of all that is worthy and permanent in what we are and what we do.

No definition of philosophy can exhaust its meaning. You must experience it to know its power. To imagine that it is confined to abstract reasoning about causation, finite and infinite being, space and time, etc.,—though such reasoning is by no means unfruitful of practical results,—is to mistake it utterly. The attempt to know truth, to grasp the meaning of experience, can never be remote from conduct, from the ideals and aspirations of our common every-day life. What life is to us depends upon our theory of life, upon the interpretation of it which commends itself to our intelligence. The most essential thing after all is the constitution of our inward consciousness. Few lives are the same to all outward appearance, but one is barren, dull and superficial, the other rich and full of meaning. One part of life, its externality, is in the hand of fate; but there is another part, its internality, that

it is in our power to make what we will. This is personality, what we are in our inmost being and essence. Once grasp the truth that the centre of gravity must be in one's self, in one's own inward consciousness of truth and right, and life at once assumes a different aspect, we judge things not by the attitude of other people towards them, but rather by that which we ourselves believe, founding our belief on the knowledge great or little which we possess, and on that within us which like Socrates we have recognized as a divine voice.

"The two things that men's lives want most are simplicity and independence," says Phillips Brooks. And if any one study more than another leads to independent thinking, thinking for one's self, it is the study of philosophy. You cannot obtain an insight into it from reading books, though books are useful; nor by listening to lectures; nor by anything except your own earnest effort, mental self-activity, your own thinking. It is a moral as well as intellectual duty not to allow any one else to do our thinking, to lay down the law for us day by day in book, or magazine, or newspaper. We have minds as well as bodies, and we must not simply reflect but help to create public opinion. Dr. Downe says: "Let me so esteem public opinion that I despise not others' thoughts, since most men are such as most men think they be; nor so reverence it that I make it always the rule of my actions."

Our lesser thought is seen in the end to be part of a larger thought. Just as a single flower involves the existence of the universe, as earth and sky are met and married in its bloom and fragrance, so is it with a single thought, so is it with everything. Whatever is narrow and partial we outgrow; "only the truth that is broad and complete grows up with us and can be kept." To strive to live but for a few moments in the higher region of ideas, which as Plato saw is the region of beauty and goodness as well as the region of truth, is to receive strength and refreshment for all practical work. Philosophy is not really philosophy unless it is acted in life, and in life we must have the sky as well as the earth, the spiritual as well as the material. "Our life is a life of knowledge," says Edward Caird, "in which we can know ourselves only as we know the universe of which, as individuals, we form a part. It is a life of action, in which we can realize ourselves only by becoming the servants of an end which is being realized in the world."

### THEN AND NOW.

BY W. A. CRAM.

A little more than thirty years have passed since Renan wrote his "Life of Jesus and the Apostles." They were written from the higher standpoint of science and reason of that day. They were a heroic study; a loving criticism; a true-souled reverence for the truth and beauty of the record in the New Testament—of the life of Jesus and his apostles.

Thirty years' growth has wrought wonderful changes in the thought and faith of the schools and churches. Science has widened. Religious faith has risen, bringing vast new treasures of knowledge and higher, clearer light.

From this higher, clearer standpoint of knowledge



and light, let us consider one lesson from Renan's work; namely: the change that thirty years' advance in discovery and science has wrought in our conception of, and relation to, the miraculous and supernatural of the New Testament.

Let us consider briefly the scientific and rational standpoint of thirty or forty years ago from which Renan studied the supernatural and miraculous. The great fundamental fact or principle of the universe upon which science stood and worked thirty years ago was the absoluteness of natural law. God himself could not, or would not, work a miracle. All the supernatural and miraculous of history and events must be fabulous, else false record, therefore to be cast aside or stamped as errors of growth by the true scientist and historian. To conceive of a God or a soul of the universe who suspended natural law to answer childish prayers, would be to put a will or power of chaos at the heart of the world. No prophet or Christ could annul the law of gravity or disease.

From this position the scientist and rationalist in their zeal and joy of discovery and attainment seem not to have stopped to consider the narrowness and dimness of even their largest and best scientific reach and vision in nature. They appear not to have questioned whether a great reality, an immortal truth might not be in this same supernatural and miraculous of history and life which wider science and higher reason might sometime display, not as outside nature, but simply nature and life higher up, fuller grown. The scientific judgment therefore was: Nature does not permit of any miraculous feeding of 5,000 from five loaves and two small fishes, with the marvelous result that all are satisfied and a hundred fold more bread and fish left over than they had at the beginning. Ghosts cannot walk our earth in bodiless forms, subverting our world's natural laws of matter and sense. Disease, pain, and death, are a part of nature never controlled by miracle. From this scientific position of thirty-five years ago, Renan wrote his "Life of Jesus and the Apostles." What the result? If we mistake not, the divinest truth and spirit of the New Testament were unrecognized and cast aside, simply because they were a part of nature and life a little outside and above the scientific thought and vision of that day. May this be true?

We read that Mary saw Jesus after the crucifixion—from the other side of death he appeared to her, the same living, loving Jesus. Could this be true? No, said Renan, science and reason forbid. It must have been the illusion or image of overwrought or diseased senses; Jesus was dead. There can be no real appearance or communion of material form and sense of the dead with the living; nature admits no such fact, science precludes such a belief.

Again we read that soon after his death upon the cross, Jesus appeared, walked and talked with two of his disciples sadly journeying to Emmaus—at eve sat a little while and broke bread with them—then all at once vanished. Altogether improbable, said Renan, our science and reason assure us that the dead do not walk and talk and eat with people in this world. Doubtless some traveler overtook and walked with them. Knowing some of the facts concerning Jesus, he talked with them so tenderly and sympathetically of their "Lord" that they began to feel as if again in the very presence of their "Master;" and when the stranger at nightfall broke the accustomed bread with them, they came to behold and hear him through weeping eyes and hungry hearts as indeed their lord and master returned to them from beyond death. So willingly do we give ourselves to sweet illusions.

We read with Renan how Jesus a little later showed himself to the twelve gathered at night in the quiet chamber, the doors being shut. His voice, with old accustomed sweetness, "Peace be with you," fell upon them as a voice from heaven. He showed them the nail-wounds in his hands and where the spear-point had entered his side, saying: "I am the real Jesus you loved; no bodiless ghost, but your veritable lord and master; not dead and

lost, but more alive and with you than ever before." What a marvelous loving illusion held their senses and filled their thoughts! The sighing of the night breeze, the moving of the shutters created the ghost in their exalted senses and sad, dreamful memories, and they whispered to one another the Lord is with us again; hear his voice: "Peace be with you." Thus Renan reads and interprets the supernatural and miraculous in the record of the life of Jesus. Our science knows it not; our reason denies; it could not be. So much for the heroic study and noble, reverential teaching of a great thinker and scholar thirty years ago. What to-day, O Monsieur Renan, from your serener light attained beyond this world's death, what the revelation of the new and higher knowledge and light of science to-day concerning this same miraculous and supernatural?

Science and discovery have moved outward and upward in marvelous ways during the last three decades to the seeming bounds of our world of matter and life. Is this the end? Far from it. Rather the beginning. For bordering our world of sense and power an infinitely larger and higher world and life is appearing, not separated from ours, but continuous with it in nature's infinitely growing and fulfilling ways. Matter and life die out of our world into this outer and upper realm; not lost, or helpless, but more and better alive and helpful. Higher and more perfect grown, the dead, while living forward, also live back with us for our healing and uplifting. Thus the life of rocks, trees, animals and man here is a kind of pilgrimage into the holy land of the unseen.

From thence beyond this world's death, the risen soul of all creatures and things reaches and calls back for the uplifting and inspiring the lower. Everywhere occult spiritual thoughts and forces move and mould our lives. Ever in subtle ways of spirit and matter, we touch and commune with the infinite invisible over and about us. We begin to see and understand through our growing science and rising faith, how the dead, in nature's constant way of perfecting form and increasing life, walk our streets, commonly in invisible forms—sit with us in our homes; eating and drinking at the same board, not the grosser elements of meats and fruits that feed our ruder bodies of flesh, but the finer, unseen spirit and elements all things bear. Our world-ether is full of voices and music only more exalted ears can hear. Unseen hands of power touch and heal us as if by miracle wrought.

The higher science, the rising faith of to-day stand on the threshold of this vast new home of being looking out and up into its glorious immensity of wonderful new light and life. 'Tis not the supernatural or miraculous but this world risen and transformed, yet bound with us evermore by all the divinest immortal ties of being. 'Tis nature, and natural law, even as our rocks, trees, and sky, and the bodies of flesh we wear; as the falling rain, the love songs of birds, our human hopes and strivings, only nature and natural grown and risen above us.

From this new higher standpoint of science and faith, we read again the old record of the crucified Jesus appearing to Mary at the tomb. We say it might be, O Mary of old! thy vision was higher and truer than all doubts and scoffing of the little dim-eyed science of the past, for you touched, for a moment, nature and life. The other side of death, so near to us, our science is revealing, and lo! the risen Lord was there.

We read once more, how Jesus walked, and talked with the two journeying toward Emmaus. From our new light of science attained we look a little way over our world's borders into the vast infolding unseen, and we say, even thus souls bound by immortal love, through nature's subtler ways of matter and spirit lean to us, reach to us from the other side of death with blessed voice and heart.

They break the bread of life with us in nature's spiritual kindlier ways, unseen, vanishing from our inner life too often when the outer care and sense constrains.

Our growing science is more and more revealing

to us, how the immortal soul of creatures and things of our world, moves outward and upward through widening, winding ways of matter and spirit, by steps of endless transformation into the spiritual realms, that like a limitless ocean of being infolds our little island world, again to return in part for this world's blessings and upleading. No doors or walls, no bolts nor bars can shut it out. 'Tis like nature's flow of the magnetic tides of the universe.

This power and life of the spiritual touches and communes with trees and flowers, with birds, beasts and man alike, with lowest and highest born, and their lives rise and unfold in strength, in beauty and righteousness to meet and answer them. Through this growing light we read, yet again, how Jesus appeared to the twelve. Was it all illusion? Was it only the night wind, the creaking door or shutter? Resting in the calm strong consciousness that ever the spiritual and invisible from the other side of what we call death infolds, feeds and moulds us, we say, well indeed in nature's way might Jesus have whispered "Peace," and showed his wounded hands and side to those loved disciples sitting in the shadow, and silent in the despair of his awful crucifixion, not by miracle, but through the same great kind nature and law as feeds the flower, inspires the bird song, and at times ministers peace to this world's wearied.

Thirty years have wrought this change of view, brought this higher vision of our world's and life's relation to the unseen, the land and home the upper side of death.

So our knowledge and art of life widens and rises in concentric rings of growth over the borders of this world's matter and life into the infinite invisible, more living and real—than the seen.

Who can measure or limit the widening and rising growth of knowledge and art to be—of the spiritual and unseen, even in this lower world of ours?

Is not this the very heart of the gospel of the immortal Christ? "bringing life and immortality to light?"

## THE ETHICAL ASPECT OF THE EVOLUTION OF MACHINERY.

By DR. C. T. STOCKWELL.

V.

Isolation may be, and doubtless is, beneficial up to a certain point, and then the necessity becomes apparent. The individual, as well as the nation, fossilizes and progress is checked unless new blood, new words and new ideas are introduced from abroad. The typical example of this, as regards nations, is the Chinese state, which for two thousand years has remained without perceptible improvement. The wonderful growth, on the other hand, which has been witnessed in Europe and America within the last generation, is largely attributable to the unequalled extent of national intercourse, or the commingling of nations, brought about by the application of steam power to transportation. In the exchange of "things" ideas and sentiments get exchanged also, and produce favorable results. That grand and most significant word,—the "oneness of humanity"—was coined by this interaction, this interchange of communication and relationship. The realities of living are thus brought more vividly home to the consciousness, and ideals and aspirations take possession of the mind, and evolve a wholesome discontent,—the kind of discontent which is the law of growth. And what applies to the mass applies with equal force to the units composing the mass. Uniformity of character is fatal to all improvement or progress. Better by far, is the present social unrest than the stagnation that is synonymous with appeased physical and petty merely. It hardly needed the wisdom of John Stuart Mill to call attention to the fact that a well fed pig is more satisfied than man, and a jolly fool happier than Socrates. Men are possessed of mind and observe and aspire. Hence social unrest. As a social movement is sure to arise whenever there is lack of harmony between the actualities of life and the ideals of living. Herein lies a great hope



arding the world's progress, as well as an element that suggests something of apprehension and fear.

Were there time I would like to refer to some of the vast institutions of modern life that have an existence solely because of their beneficent effect upon society, and consider the relation of these to the evolution of machinery. Also to the growth of nationality, and the complexity of governmental relations. I can, however, only barely hint at these, and suggest merely, that the constant progress, or evolution of machinery bears to these the relation of "sustentation." Evolution, considered as the law of divine sustentation," has here a significant application. It is only modern industry that can support and maintain modern institutions, and the increasing pecuniary demands of the state. And industry reaches a point of fixedness or of arrested development, further advance along these lines will be impossible.

Another point that I had hoped to allude to is, what I believe to be true, that aside from religion, science and philosophy, whose influence cannot be ignored, the evolution of machinery has had a vast influence in developing the principle of individualism, which however pernicious it may be in some directions, is an essential phase of social progress. Hence only among industrial people are free institutions realized. Note the contrast, if you please, in this respect, between the North and the South, in our own country. That a finer or more effective individualism existed in the North, than in the South, was made manifest in the late war. A recent Southern writer vividly accounts for the results of the war in this wise:

"Southern chivalry rolled up against Northern valor and got the worst of it. That is the whole story. It was not that the former lacked courage. No braver men than those who followed the stars and bars ever won the mural crown. But they were opposed to men equally fearless, of superior strength, trained to toil and hardship, and who knew how to use tools to bridge rivers, make roads over the mountains, and crumble bulwark and bastion to dust. It was the contest of a lower with a higher civilization and the former went down. The haughty but indolent slave-holder and the possum-hunting poor white struggled desperately but vainly against men whose heads and hands were educated in the exacting school of northern industry. The men who outstripped us in the field of labor, fairly outfought us in the field of war." He goes on in same strain of thought to the end of the article, which shows that the South is joining in that awakening all round the globe that perceives that the only way to national greatness runs through the workshop.

Again, the evolution of machinery has a tendency to reduce militarism and politics to second or third place in the esteem of men of ambition and great mental power. The world's giants of to-morrow will not be found in the ranks of politics, or militarism, so generally, at least, as in the past. Indeed, the militant man is, to-day, fast giving place to the industrial man, and, according to the gospel of evolution, he—the industrial man—is likely to be that "meek man" to whom the inheritance of the earth shall belong.

If this seems to exaggerate the influence of machinery unduly as a factor in civilization, we have but to compare the present status of those nations where machinery is used in the industries with the nations that have not yet emerged from the system of hand production. We have but to compare America, England, France, Germany, with Russia, Spain, China, Mexico, etc. Reference is made, of course, to the great mass of the people in these several nations—not to individual cases.

In the past, as well as the present, property, wealth, gain was, and is, the ultimate object of most warfare. "In general it is some Ahab plotting for Naboth's vineyard." And so long as capture was likely to give more property to the powerful than creation, capture was recognized as the

highest pursuit—since that which obtains most is always most admired. This change is immensely for the better, inasmuch as creation or production is better than plundering. Machinery has done, therefore, and is doing, more for man than politics or armies could, or ever can do. It has given him command of the resources of nature to such an extent that he can get more out of her than he can out of his fellows.

There are almost an endless number of facts connected with our subject that strongly appeal for notice, did time permit, which tend to show that not only nations, but individuals as well, are beginning to perceive that the common road to individual and public weal runs through the workshop; that the hand must be rigidly educated in order to achieve the best results even in brain work; that the influences which civilized the race in its infancy are still the most efficient agencies in civilizing each individual. But I must pass these by, wearying your patience no longer than by a brief generalization in closing.

To be fruitful, multiply and replenish the earth, thus subduing it, may not be good Malthusian doctrine, but would seem to be in accord with the divine order. And how can the earth be subdued independent of the evolution of machinery? For machinery, as we have seen, is simply the means by which man utilizes the natural forces of the universe to this end. Machineries are the conduits, the cables of divine energy. And so man, in the use of machinery, becomes, or may become, a co-worker with the Divine Energy in the effort to realize the divine ideal. He is such whether conscious of it or not. But if he can be raised to the plane of such high consciousness, he must inevitably become more intellectual, more moral, more ethical, more religious. Such a consciousness will also afford that zest, happiness, dignity, and largeness of view which lifts one into the very kingdom of God on earth. In reverent exaltation he may exclaim: O God, I but work thy works after thee.

Work—mechanical work—may thus be perceived as a beneficent law of life—not a curse. Man the workman, and the world his workshop. Machinery his tools, the divine energies his power, and the public weal his object and ideal. Can one who has spent a long life, faithfully, intelligently, consciously working along such lines, look back and exclaim with Saltus, "Life is an immense affliction?"

The great fault of the factory system of to-day is that behind it lies the idea calling for "cheap help" and profit—not human culture. "The laborer must cease to be a mere laborer," says Senator Evarts. But how? What line of policy will bring this much to be desired change about? Will not the laborer cease to be a mere laborer when the ideal, the purpose, that lies back of the factory system shall consider the best interests of the employed as, at least, of equal importance with that of profits. "The end which the statesman should keep in view as higher than all other ends, is the formation of character," says Herbert Spencer, in his late work on "Justice."

In this connection let me say that the time is near at hand, in my opinion, when the functions of the true statesman must find embodiment beyond the field of legislative enactment merely. The real power of government to-day lies largely in the hands of the captains of commerce and industry. Such must rise from the plane of personal gain to that broad and comprehensive plane of true statesmanship that considers, first of all things, the public weal. Having assumed the power, they cannot avoid the responsibility. There is a rising tide of conscience, to-day, in the social organism. The ethical imperative is felt as never before. The just and equitable relations of capital and labor press to the foreground of thought for solution. All questions ultimately become moral questions, and will finally have to be settled upon an ethical basis. Let the production of men, the culture of men, be placed among the essentials of our industrial system, then the present want and wretchedness resulting from

the demand for profits alone, and consequently for "cheap help," will be vastly relieved.

(To be Continued.)

### THE CASE OF MISS FANCHER.\*

To those who have read the report which appeared in THE JOURNAL in November, 1893, presented by ex-Judge Abram A. Dailey to the Psychical Science Congress, World's Fair Auxiliary, of the case of Miss Mary J. Fancher, the interesting subject of this remarkable work will be no stranger. For the benefit of those who did not see that report we may say that Miss Fancher's experiences have been the wonder of Brooklyn for many years, during which she has been seen by many persons whose testimony to the truth of the phenomena she has presented cannot be impeached. The following is a short statement of her case: As the result apparently of an accident which occurred some months before, Miss Fancher, then 17 years of age, in February, 1886, showed symptoms of injury to the spine. This was followed by the almost complete loss of use in the limbs, attended occasionally with loss of sensation, a condition which continued for about nine years. During this time her lower limbs were drawn up backwards, the ankles bent over, and the bottom of the feet bent upwards. Her right arm was so placed that her right hand was behind the head, but she appears to have had the use of her left arm and hand. Throughout all that period of nine years Miss Fancher, who before her accident would seem to have been a bright, active girl, was subject to trances, spasms, and catalepsy. In her spasmodic state her body was thrown backward and forward with great force and rapidity. At other times it would be quite rigid. How life was preserved during that period is a mystery, for we have the positive statement of Dr. S. Fleet Speir, the physician who had attended her since the spring of 1886, as well as Miss Fancher's aunt and attendant, Miss Susan E. Crosby, that she took no solid food. This was tested by the use of emetics which showed that no food was on the stomach.

Another important feature of the case was the condition of the eyes. Dr. Speir tells us that when he first saw Miss Fancher her eyes were glaring open and did not close day or night. The pupils did not respond to the light, and he came to the conclusion, which was confirmed by a competent expert, that she cannot see by the use of her eyes, although she undoubtedly does see with much distinctness, in some unaccountable way. This point is so important, considering that during the nine years' period Miss Fancher, notwithstanding her contracted position, wrote a great number of letters and did much beautiful embroidery and other fancy work, that we think it advisable to give some particulars of the testimony of the expert referred to, a well-known English oculist, E. W. Wright, M. D., Queens University, and member of the Ophthalmological Society of Great Britain. This testimony was included in Judge Dailey's report to the Psychical Science Congress.

Dr. Wright referred to the case of Miss Fancher, who he said was intellectually bright and clear, vivacious, and quick at repartee, as unique. Before inquiring the history of her case or making any tests of her powers of seeing, he examined the interior of her eye with the ophthalmoscope. This is an instrument, as he says, which gives information regarding the existence and nature of disease in the eye or in parts remote from the eye, because we have in full view before us the termination of an artery and the commencement of a vein with the blood coursing in each; also a nerve connecting the brain and eye and the two internal coats of the eye, retina and choroid. Affections of these different parts by significant and visible changes are indicative of changes in brain,

\* "Mollie Fancher; The Brooklyn Enigma." An Authentic Statement in the Life of Mary J. Fancher, The Psychological Marvel of the Nineteenth Century. By Abram H. Dailey, Brooklyn, N. Y., 1895. Pp. 264. Price \$1.50.



optical, and other parts of the nervous system, as the eye is, in reality, a part of the brain itself. The retina is a part of the brain spread out in a thin membrane on the inner surface of the eyeball. The optic nerve is a strand of white matter extending from the brain to the eye. Thus we have before us for observation and study a group of blood vessels, the end of an important nerve and two membranous structures, one vascular and one nervous.

Dr. Wright states that in the eyes of Miss Fancher, he found the veins of a medium size with no pulsation observable. The arteries are extremely small but not obliterated. Near the periphery they are seen as mere threads, yet from their reflex and color he thinks there is blood passing through them. The retina does not show any signs of atrophy and a finely granular appearance is seen about the macula. The reflex from the choroid is of an orange-red color and the pigment is evenly distributed. The choroid and retina look quite normal. The optic nerve shows changes that are significant of deeper trouble. It is, in color, gray not white. It is surrounded by a well-marked and distinctly cut choroidal ring. There is no heaping up of pigment at margins of optic nerve, such as we often see in useful eyes. There is a small and shallow physiological cup, which is slightly paler in color than the rest of the optic disc. There is no evidence of past inflammation of optic nerve leaving traces in increased amount of connective tissue. Along the edges of the blood vessels we find no traces of any white streaks or bands indicating past perivascularitis. Neither do we find in vitreous humor any sign of connective tissue. The cornea, aqueous humor, crystalline lens and vitreous humor are clear and permit the entrance of light. The appearance of the optic nerve is like one affected with primary or gray atrophy. We think it has lost its power of conveying visual impulses from the eye to the brain. The changes in the optic nerve would indicate the atrophy of retro-bulbar neuritis, or an atrophy concurrent with spinal disease, and he concludes from his ophthalmoscopic examination, that Miss Fancher has gray atrophy of optic nerve and cannot have vision.

After referring to other facts which confirm this conclusion, Dr. Wright states that the pupils of the eyes in a room moderately lighted, are equal and of a medium size. Covering the eyes for a short time, the pupils, on removal of cover, are seen to be dilated well and they soon contract to the position first observed, but if a cone of light is thrown on eyes by a lens, they do not contract nor dilate. On convergence of eyes, there is perceived a wide dilatation of the pupils which is the opposite to the action of normal eyes. The muscles of the eyelids permit them to be opened and closed. He continues: "The history of the case informs us that they were closed for nine years and for three and one-half years they were never closed. She can move the eyes in all directions, but upwards they move very little and with an apparent effort. On two of my visits she became unconscious, with rigidity of all extremities and then the globes of her eyes were turned very much upwards, so that only a part of the cornea was visible. They were in a fixed position; the right looking up and out, the left up and in. The two internal recti-muscles work in association to produce convergence of visual axis to a point a foot or two away." He concludes that all the external muscles of the globe and of the lids have their power of action, and adds that if he had not made an ophthalmoscopic examination, he might think we had to do with a case of malingering. . . . To test whether Miss Fancher had the abnormal vision ascribed to her, Dr. Wright had placed in an inner pocket of his coat a score or more of assorted colored skeins of wool yarn. Gathering one at a time in his closed hand, still in his pocket, he asked her to name the color. This she really did with marked promptness for the primary colors, but for shades and tints she was less prompt, but always correct. Mr. Wright did not know the color until after the test was made and he looked at it. Covering, at random, a paragraph of a newspaper, he

asked Miss Fancher what it was about? She told him the main points of the article, which he found true on reading it. He endeavored to detect feigned blindness, by watching her behavior and by surprising her off her guard, but did not succeed in finding any fraud. He finally came to the opinion that "she does not see as we see, but sees as we do not; though blind, yet sees."

Miss Fancher's possession of an abnormal power of sight is confirmed by Dr. Speir and other persons, as appears in the pages of Judge Dailey's work and it is not necessary to refer further to it here, beyond saying that Miss Fancher always states that she sees through the top of her head. Dr. Speir, whose testimony as that of a medical expert who has been in attendance on the invalid during nearly thirty years, is necessarily of great importance, mentions that his patient's condition is materially changed from what it was formerly. Instead of being "exceedingly thin and emaciated, she is now quite fleshy. She experiences the sense of touch in all her limbs and parts of her body, although at one time, about six years ago, there were indications of paralysis of the left arm which continued for nearly two years," during which time she appears to have written by means of her toes. He states that Miss Fancher experiences quite remarkable conditions from the action of the heart. At times the chest over the breast seems considerably enlarged, and every day there comes from the mucous membrane of the throat and bronchial tubes about half an ounce of blood.

The facts thus summarized from the statement of Dr. Speir will be found fully set out in Judge Dailey's very interesting work, which is based not only on his own observation, but on the diary kept by Miss Crosby and the testimony of numerous well-known residents of Brooklyn, among them are Mr. Geo. F. Sargent, Mr. Epes Sargent, Professor Henry M. Parkhurst and Professor Charles E. West. We have said nothing here with reference to the curious changes of personality which Miss Fancher undergoes during her trance states, but they will be found fully described in Judge Dailey's work of which, perhaps, they form the most interesting, if not the most important feature. Judge Dailey has done good service, certainly, in bringing the facts before the public, and his work, which is illustrated by several photographic reproductions, showing the condition of Miss Fancher at different periods of her life, should be read by all who are interested in what is certainly one of the most curious psychological phenomena of the day.

#### SCHOOL EDUCATION.

On Ladies Night at the Sunset Club, of Chicago, the subject for discussion was Public Schools and their proper scope and function. The meeting was addressed by Professor H. T. Nightingall, of the city schools, and by President Henry Wade Rogers, of Northwestern University. These speakers were followed by Bishop Spalding, of Peoria, who differed from his predecessors, but struck the right keynote when he declared that the main thing is to teach children reverence for what is, and "to put them under the influence of men and women who can teach them to be good and true." The following remarks made by the Bishop should be taken to heart by all those who are interested in the progress of education:

"You have done me the honor to ask me to speak to you on the 'Scope of Public School Education.' The equivalents of scope are aim, end, opportunity, range of view, and the equivalents of education are training, discipline, development, instruction. The proper meaning of the word education, it seems, is not a drawing out, but a training up, as vines are trained to lay hold of and rise by means of what is stronger than themselves. My subject, then, is the aim, end, opportunity, and range of view of public school education, which, to be education at all in any true sense, must be a training, discipline, development, and instruction of man's whole being, physical, intellectual, and moral. This, I suppose,

is what Herbert Spencer means when he defines education to be a preparation for complete living. Quintilian says the end of education is wisdom and virtue; Comenius declares it to be knowledge, science and religion; Milton, likeness to God through wisdom and faith; Locke, health of body, virtue and good manners; Herbert, virtue, which is the realization in each one of the idea of inner freedom; while Kant and Fichte declare it to consist chiefly in the formation of character. All these thinkers agree that the supreme end of education is spiritual or ethical. The controlling aim should be, not to impart information but to upbuild the being which makes us human, to form habits of thinking and doing.

"The scope of public school education is to co-operate with the physical, social and religious environment to form good and wise men and women. Unless we bear in mind that the school is but one of several educational agencies we shall not form a right estimate of its office. It depends almost wholly for its success upon the kind of material furnished it by the home, the State, and the Church. The controlling aim of our teachers should be, therefore, to bring their pedagogical action into harmony with what is best in the domestic, social, and religious life of the child; for this is the foundation on which they must build and to weaken it is to expose the whole structure to ruin. As the heart makes the home, the teacher makes the school. What we need above all things, wherever the young are gathered for education, is not a showy building or costly apparatus, or improved methods or latest books, but a living, loving, illumined human being who had deep faith in the power of education and real desire to bring it to bear upon those who are intrusted to him. This applies to the primary school with as much force as to the high school and university. Those who think, and they are, I imagine, the vast majority, that any one who can read and write, who knows something of arithmetic, geography, and history, is competent to educate young children have not even the most elementary notions of what education is. What the teacher is not what he utters and inculcates, is the important thing."

We must change our very conception of the idea of life. We must reconstruct our standard of success. We must cease to measure newspapers by their circulation. We must recognize that *The Liberator*, which left its proprietor as poor at his death as he was in his youth, was one of the most successful papers published ever in America. We must cease discussing the value of college education by considering whether a man will get on better in business for going to college—as though the object of college was to make money, not to make men. We must stop talking of men as failing because they lose their fortune, though they retain their honor; or of men as succeeding who have bartered away their honor in order to accumulate a fortune. We must learn to measure the financial success of life, not by accumulation, but by distribution; not by the money which a man has, but by the use to which he puts it.—*The Outlook*.

THE only gift that endures is the gift that contains a bit of the donor. In this holiday season the little story of Turgeneff is most timely. A beggar asked alms. The prosperous man's heart was touched and he sought his pocket for a coin, but there was none there. Embarrassed, he seized the dirty hand and pressed it, saying: "Don't be vexed with me, brother; I have nothing with me." Quick the reply came through smiling lips: "Never mind, brother. Thank you for this. This, too, is a gift."—*Unity*.

THE old divines preached equality in heaven; but they little thought it was the kingdom to come on earth. They were the electric chain, unconscious of the celestial fire they transmitted. Little would they have brooked these days of unquestioned equality of rights, of free publishing and freer thinking.—*Catharine Sedgwick*.



## THE IDEAL COMMONWEALTH.

has always kept on the moral horizon the idea of some model commonwealth or Utopia. About the time of the commencement of our history had given up the idea of attaining to happiness here, they placed their City of God beyond the bounds of this world. The ancient world was content with its narrow habitat about the Mediterranean, as it was called, on whose shores, as Plato says, were swarmed like emmets, while the vast out-world lay mostly unknown and unexplored. Citizenship in some renowned city state, such as Athens, Rome, or Jerusalem, was regarded as the height of mortal felicity. The distant in space and remote in time had no allurements for the ancient. Travel was regarded as exile from the city which contained all that was dear. Ancient life was narrow, sensual, and realistic for sentiment. Christianity, with its supra-mundane City of God, drew men's eyes and hearts away from Rome and Athens and Jerusalem, and the other great central states, to the thought of a purer and higher citizenship, somewhere in the heavens, as they vaguely conceived it. In the Middle Ages, when the area of ancient civilization and the land of the nativity had become nebulous to the ignorant people of Western Europe, a singular epidemic of religious fanaticism overcame the Western nations, the object of which was the rescue of the Holy Sepulchre from the hands of infidel or Mohammedan miscreants. For a long period, all the valor, enterprise, and piety of the West were moving toward Palestine. The humbler pilgrims, with staff and scallop shell, plodded their weary way or sauntered in immense numbers toward the scene of the nativity and crucifixion. All Europe was moved by a common sentiment and impulse. For a long time was a tomb the goal of human valor. After the era of the Crusades came the era of the terrestrial discovery in the fifteenth and sixteenth centuries, when the bounds of things were loosened. The human mind was then enlarged and liberalized by novel experiences and by the expansion of the geographical area of human activity. The mystery of the Atlantic Ocean began then to be dispelled. Wild hopes and dreams of discovering a terrestrial paradise began to be kindled in ardent and fearless souls—a City of God not in the clouds, but somewhere in the bosom of mother earth, in the dim and gorgeous West, with its magnolian forests and fountains of youth. The fabled Eldorado began to be the objective point of enthusiasts and adventurers, and to take the place of the apocalyptic New Jerusalem. For it was supposed to be accessible to the hardy and dauntless adventurer in the flesh, and to have in its vicinity a stream or well-head of immortal youth. As alchemy with its philosopher's stone and elixirs, finally led to a genuine science, to chemistry, so the fabled Eldorado led to useful and thorough explorations of the lower part of our continent, thus enlarging geographical knowledge. Thus was the period of terrestrial discovery a period of boundless, glorious hopes and the noblest daring. It was the period of Shakespeare. There was a new spiritual day-dawn, as it were. Finally, terrestrial discovery became so thorough that the dream of Eldorado was dispelled; and the romance of the earth, so to speak, gave place to accurate knowledge. The age of reason and science began to dawn in the seventeenth century, and mankind had their venerable illusions, delusions, and faiths subjected to the terrible ordeal of rational knowledge.

Now came, with the Copernican, Galilean, and Newtonian astronomy, a knowledge of the comparative insignificance of the earth, to chasten the arrogance of theologians who had regarded this world as the central fact in the universe. If terrestrial discovery had robbed the earth of its mysticalness, and shown that it was quite limited, the new astronomy brought disillusioned man face to face with the infinitude of cosmical space, and the "starry heavens" of modern science. "Two things there are," says Kant, "which, the oftener and the more readily we consider, fill the mind with an ever new, and ever rising admiration and reverence,—the

starry heavens above and the moral law within." Thus do science and rationalism, with their revelations of infinite space and the sentiment of duty, excite a depth of awe and cosmic emotion, a solar certainty of eternity, which cast the so-called revelations of ancient theologians, enthusiastic prophets and saviors entirely into the shade. Theology has been overshadowed by science and current psychology and reflective thought. Myths fade into insignificance before the truth of things, as disclosed by scientific investigation. The real marvels are those of nature. The fictions of theology dwindle to insignificance, when matched with science. Now social and political amelioration is the goal of human endeavor. The Eldorado of living generations is a social state in which all men and women shall be lifted to a plane of intelligence and competence in which the glaring social and political inequalities and injustices of the past shall be abolished by a truly humane commonwealth, in which in the language of Emerson, "the State House" shall be the hearth or domestic fireside, and "the Church" shall be "social worth." Such a just commonwealth will yet be realized as the glorious consummation of all the sighs and dreams and aspirations of the noblest souls of the past, such as are represented in Plato's Republic, St. Augustine's City of God, More's Utopia, Sir Philip Sidney's New Arcadia, and the lesser attempts to realize in thought the Brotherhood of Man.

## EXTRACTS FROM LETTERS.

As evidence of the wide-spread interest in matters spiritual, both in regard to its phenomena and philosophy, it will be of interest to the readers of THE JOURNAL to give from time to time as opportunity occurs under the above heading bits from many private letters, extracts relating to Spiritualism, without, however, giving the names of the writers, since the letters were none of them written for publication. The writers are of all denominations in religion. Some of them agnostics, or confessed free-thinkers, others are Spiritualists in belief, if not so named. Some of these come from personal friends of many years, some from later friends and some from comparative strangers, but all which may thus be given are taken from letters entirely private, and hence no real names will be used. Our first extract is taken from the letter of a friend of early years whose father and all concerned were well known to me, and the room spoken of is a familiar one. Though not known as a Spiritualist I had yet heard the father declare his belief in spirit return long before his transition, and at a time when I had no belief in that possibility, but before the receipt of the letter from which I quote, I had no reason to guess that any of the living members of the family—all of whom were present at the occurrence spoken of—had any belief or experience in Spiritualism, so for me the extract held a deep interest.

"I think," my friend writes, "I have had an experience equal to some of those I have seen in THE JOURNAL. I will tell you about it. It was soon after father died; I think the first time Wesley (her only living brother) came home after that event. It was in the forenoon and we were in mother's sitting room; she was sitting one side of the stove, Wesley sat other side, while I sat directly in front. Wesley sat near the bedroom door, when it opened and father came in, I saw him, and said to myself, 'There, Wesley has got pa's chair!' It was so real that for the moment I forgot he was dead, and never thought but that it really was him. He came around Wesley and stood near me when I turned my head to look for the chair; he looked very smiling and happy. When I looked for him again he was gone. I said, 'mother, pa just came in the room and stood between Wesley and I!' She said she did not doubt it at all. Sara, it was just as real as life! He told me on his deathbed that he would be near me to help me all he could, and I know that somebody is helping me for I am impressed to do things and whatever I am thus impressed to do turns out to be just the right thing

even if I don't think so at the time. Before mother passed away when she was so helpless, often when I was busy in another part of the house I would suddenly have an impression that I must at once go to her, and I always found that she wanted me at that time, so I got so I never disobeyed the impression." Now the writer of the above incident is no hysterical or imaginative person, but a very sensible, level-headed woman of mature years, who was, however, a faithful and devoted daughter to both parents who appreciated her love and service. That the presence of the son and brother made possible the right "conditions" for the father's manifestation of himself to his beloved daughter, seems to me very probable.

A lady in Michigan writes: "It was with great interest I read Mr. U.'s article in The Arena describing your 'automatic' writing. The same phenomena had shown itself in my own case and it had caused me some physical suffering. My best writing is done when I am entirely alone, yet I have tried a few tests for friends and in their presence received messages from 'spirit' friends which were perfectly satisfactory in every way to the recipient. I have a young sister who for a few weeks received the writing, but she is unable at present to get it. While she was able to write she was teaching a country school, and to me it was quite a trial to have no way of communication with her for weeks at a time. I said to her: 'If the spirits wish to do us a service, they might carry our messages while you are away at school.' So she and I agreed to sit down at a certain hour every day for a week and try the experiment. Each wrote a message to the other as agreed upon and awaited a reply. Three messages by her to me were received nearly as she sent them—not exactly worded as would have been the case in telepathy, but with some changes or additions, and my hand wrote them without any assistance from the brain or will. She received but one of my messages, the surrounding being very uncongenial to her. The writing I get is not messages from personal friends usually, but from persons distinguished while living for intellectual development; many who have been well-known to the world. I was far more ready to accept the spirit theory at first than I am now, so many perplexing questions arising in my mind regarding it. I recently attempted to obtain psychometric impressions—what I understood to be the reading of the physical associations of an object held in the hand of a sensitive. What was my surprise to find that no physical impression came, but the hand dropped the article and began to write, giving names of people in some way connected with the object in question. Sometimes amusing experiences followed; for instance, I held a few grains of rice a moment between both hands, then taking a pen in the right hand wrote automatically: 'Missie, I've only a coon!' The trouble with these experiments lies in the difficulty of searching out the facts in the case. When I receive a letter the magnetism is often so strong about it that it gives me a shock to touch it. Then my hand tries to write, the message being invariably from some dead relative or friend of the writer, so far as I have been able to inquire. The absurd prejudice against these investigations prevents one from ferreting out each interesting case. If it is a spirit who gives me the message, it must come the instant I touch the object received from their loving friends, or else spirits must be able to be in more than one place at a time. At times I feel inclined to say it is all hallucination on my part, but when I read the articles from yourself, Mr. Underwood, Mr. Savage, and others who are known to be mentally sound, I feel comforted and encouraged to go on with my investigations."

I give this judiciously written recital from a private letter in evidence that spiritual manifestations come often to those who do not at once rush to conclusions regarding their source; who investigate them in a judicial mood of mind, and who are anxious only to arrive at the truth. I have learned, too, from the recitals of others, that often some form of manifestation of intelligence outside of the



persons who are chosen as the mediums of such intelligence comes to those who are unfamiliar with Spiritualism, who have not solicited or been expectant of anything of the sort occurring, and who are often frightened at its exhibition in themselves which awakens doubt as to their own sanity. At the close of my address before the Psychical Congress, among those who came to me was a refined, sweet-voiced lady whose first words were: "Oh! Mrs. Underwood! you don't know what a relief to my mind your confession of your psychical experience has proved; for during the past year away from home in a lonely place, I have been undergoing a like experience, against my will, however, and I was truly afraid I was losing my sanity by reason of the strange things written through my hand, and afraid to tell any one about it for fear they would make up their minds I was insane and treat me accordingly. Now—I shall feel better about it" And such has been the confession of a number of people to me.

S. A. U.

### THE SIGNS OF DEATH.

How often has the thought recurred: Is it certain that no one is buried alive? Many stories have been told of persons who have narrowly escaped this fate, and there is too much reason to believe that others have not escaped it, although the signs relied on as evidence of continued life are often delusive. The mere change of position of the body in the coffin is not to be depended on as proof of such a condition. Nevertheless when we consider the uncertainty attaching to the signs of death in case of disease it would not be surprising if persons were sometimes buried while still living. A New York physician in a recent interview made some statements on the subject which are worthy of serious consideration. He related several cases of narrow escape from premature burial that came under his own observation or that of his friends, and they might easily have had a different result. From time to time some infallible sign of continued life is referred to, but as a fact the test always proves to be unreliable. All the functions of the bodily organism may, so far as can be judged, be completely suspended, even the heart cease to beat and the lungs to respire, and yet the individual thus affected be still alive. Although this subject has engaged but little attention in this country, where human life is held much too cheap, much consideration has been given to it in Europe. We are told that "Some years ago, convinced of the insufficiency of the signs of real death, and alarmed by the great number of cases in which apparent death had been mistaken for real death, Dr. Manni, professor in the University of Rome, offered to the Academy of Sciences of Paris a sum of money to be awarded to the most successful writer on the question of apparent death and the prevention of the fatal accidents that are often its natural consequence. The Academy of Sciences proposed the following questions: What are the distinctive characters of apparent death? and What are the means to prevent premature burial? One essay only seemed worthy of the reward, and the reputed infallible sign was the prolonged absence of the beatings of the heart on auscultation. But very soon cases were reported where the most conscientious auscultation had failed to reveal even the least trembling of the heart, and yet life was not extinct. Moved by this sad condition a great philanthropist, the Marquis d'Ourehes, bequeathed to the Academy of Medicine of Paris 25,000 francs for the founding of two prizes, the first, 20,000 francs, for the discovery of a simple and vulgar [popular] means of recognizing, in a sure and indubitable manner, signs of real death; the second, 5,000 francs, for the best means of recognizing the signs of real death by means of electricity, galvanism, or any other process requiring either the intervention of a medical man or the application of substances not within the reach of every one. The prize never was awarded."

In this country instead of waiting until signs of death have indubitably shown themselves, certifi-

cates of death are sometimes issued before demise actually takes place. As soon as possible, however, after breath is supposed to have left the body, it is subjected to the temperature of ice, so that if the patient were still alive he would not long remain so. Thus there is a probability that he is not really buried alive, although possibly in the absence of that precaution there would not have been any occasion for burial at all in some cases. The only certain and infallible mark of death is the beginning of bodily decomposition, and no treatment of the body ought to be allowed until this has commenced, much less ought burial to take place.

### SPIRITUAL EVOLUTION.\*

The belief that man is a tri-unity dates back to the time of St. Paul, and probably to a much earlier period. Modern science as expounded by the supporters of the theory of evolution seems, it is true, to throw doubt on that belief, and yet Dr. Wallace, the consistent advocate of Darwinism, warmly accepts it. He affirms that the mathematical, musical and artistic faculties have not been developed under the law of natural selection, and he explains their origin as due to a spiritual source. To the spiritual world Dr. Wallace refers the complex activities which we know as modes of motion, without which the material universe could not exist in its present form, if matter could have any existence. To it he refers also the progressive manifestations of life in the unconscious, the conscious, and the intellectual stages of the organic world, depending upon different degrees of spiritual influx. There is, therefore, nothing really new in Mrs. Lang's idea of the divine principle in nature, which is, indeed, merely a restatement under scientific conditions of the ancient religio-philosophical notion of divine emanation.

What is distinctive in the present work is the exhibition of the divine principle as Christ in nature, and the development of this idea in terms of the doctrine of evolution, although the idea itself constitutes the essence of the spiritual teachings of Swedenborg. Perhaps also it may be said that there is a difference in the conditions under which the spiritual principle in man is supposed by the authoress to have been developed. Dr. Wallace speaks of spiritual influx, but Mrs. Lang's position is that the physical and chemical forces of nature gave birth to the lower forms of life-force, that is, the organic; from this was developed the anima or conscious principle of animals, out of which arose the soul or self-conscious principle of man, from which was developed the spirit of man. It seems to us, however, that original as may be this telescopic view of the arrangement of the different planes of life, it is not an improvement on that with which Dr. Wallace's name is associated among evolutionists, although it is not restricted to him. Indeed, it is deficient in a factor which is all important to the theory of evolution, the environment. This is referred to when divine influx is spoken of, and it would seem to be dispensed with by Mrs. Lang in favor of what she terms resident forces, that is, divine energy as the motive power in evolution. But that which exists within must also exist without, and it is the interaction between the internal and the external which results in the development of organic nature. Every plane of life which man has to reach in the course of his upward progress, must thus have its cosmical representative.

Possibly the authoress would not object to this view of the subject, as she speaks of the existence of spiritual as well as physical environment, although this is necessary for knowledge rather than development. Moreover she refers to God as being partly back of nature, and partly immanent in nature, and as being, under the latter condition, variable and changeable, whereas under the former he is invariable and unchangeable. Mrs. Lang thus distinguishes between God and nature, much in the same sense, probably, as would Dr. Wallace, although the influx

of Deity required by her theory would take place once for all. On the other hand, the authoress speaks of the passage of divine energy into matter and form, which therefore must have had a separate existence prior to the incarnation of divine energy. This view, which regards the process of evolution as ultimately traceable to the direct will of an external Deity as the first cause, cannot be considered scientific, as it assumes the existence of matter in which the laws of physical nature were not yet operative. Mrs. Lang's Christ-principle theory affirms that these laws are the necessary result of "incarnation" of divine energy. Thus, although it gets rid of the supernatural, it retains the infranatural, which alone is God, although the natural is the phenomenal expression of the incarnation of divine energy, or the Christ-principle on different planes. It is only when the sixth plane, the Christ or psychic plane, has been reached that God can be said to be present. Birth into the psychic kingdom, that is, the development of the spirit in man, gives man individual immortality. We are here introduced into the sphere of religion. The authoress tells us that a certain enthusiasm attends the consciousness of spirit presence and that "the experiences of religion are varying forms of awe and delight with which the individual spirit always mingles with the universal spirit."

We cannot complain if this enthusiasm marks Mrs. Lang's work, although it may sometimes affect her conclusions. For this reason, we think the second part, that which treats of "Psychic Evolution and Material Evolution," the best. Nevertheless, what the authoress calls psychic is not truly so. The psyche is the soul, the conscious principle of animals to which she applies the term "anima," but it answers with her to the spirit or pneuma. Moreover, the authoress distinguishes between the animal soul and the human soul, the self-conscious principle of man, to denote which she coins the word "animan." But there is no scientific warrant for such a distinction. The "animan" is really the same as the "spirit," which is the seat of the rational faculty, as the "soul" is the seat of the volitional or moral faculty. That distinction is a fundamental one in Mrs. Lang's theory, and therefore if not a justifiable one it must seriously affect her argument. Her work is, nevertheless, highly suggestive, and its intention is so good that it deserves thoughtful consideration, the more so as her idea of psychic evolution is based upon the explanation of evolution given by Professor Joseph Le Conte's in his "Evolution and Its Relation to Religious Thought."

### COLUMBIAN COLLEGE OF CITIZENSHIP.

A private appeal has been made for funds to carry out the object of this organization which has been formed to develop the best citizenship by educational means, and to influence the masses in the interest of right living, individually, socially and politically. The appeal truly states that "vast sums are now being spent in charity and in bringing to light the corruption of political and social conditions, but no permanent results can be expected unless accompanied and persistently followed by educational methods whereby people will learn to become self-supporting and, at the same time realize the duties and privileges of citizenship."

How this end is sought to be obtained appears by the statement of the objects of the Columbian College of Citizenship, filed on its incorporation under the laws of the State of Illinois, July 5, 1894, which reads as follows:

The objects of this College shall be the development of the best citizenship and good social order; the establishment of forums for the investigation and discussion of a regular course of topics of a social, historical, or governmental character; the publication and dissemination of useful literature pertaining to political and social science; the collection and preservation of historical data; the cultivation of broader fraternity and the creation of a healthy public opinion upon all important questions.

\* "The Son of Man, or the Sequel to Evolution." By Celestia Root Lang. Boston: Arena Publishing Co., Copley Square, 1895. Pages 281. Price, \$1.25.



To carry out these aims, it is proposed to organize society or local college in every community, all being federated together through a central college, and the discussion of a regular course of topics, embracing the current questions of the day and a course in American history. Each topic is discussed the same week by all the colleges, and reports of the discussion with papers and addresses are sent to the central college for compilation and publication. Thus the best and most representative thought will be given to the public through the press, as well as through the Good Citizen, the regular organ of the organization. The College will also encourage lecture courses and co-operate with every educational and philanthropic enterprise. Its purpose is the furtherance of all reforms tending to greater intelligence among the people and a higher standard of citizenship.

The aim of the Columbian College of Citizenship is pre-eminently practical, dealing, as it does, with the theory of society and government in the light of history, ethics and science, to qualify men and women for the exercise of practical citizenship in the field of politics, social reform, and philanthropy. The influence of such an association upon the education, politics, morals and general prosperity of a community and the people in general may be immeasurable. Its promoters state that it will "inspire study, develop literary talent, emphasize the social and ethical side of life, bring a higher intelligence and a truer conscience to the polls, and indirectly at least, bring about greater temporal prosperity to all." These are high claims, but there is no reason why they should not be justified by the event if the College obtains the pecuniary support it deserves and its intentions are fully carried into effect.

#### AUTOMATIC COMMUNICATIONS.

##### A DISCUSSION ON "WILL."

One evening I particularly wished to have some special questions of my own answered, and since generally a preference was shown for questions propounded by Mr. U. I so stated at the beginning, when the reply came at once denying my request in this form: "Thou art near to us, but we most wish to reach Bhama." This name so strangely given to Mr. U. is used, however, only by certain writers, "Pharos," and one or two others whose names I do not care to state because I personally demur at such names being given, and do not like to publish them as it would look like assumption on my part to those who do not yet understand that my own intelligence does not in the least, so far as I can determine, guide this writing. On this occasion I yielded to the expressed wish of our unseen visitors and asked Mr. U. to question them.

Q.—"Can you explain human will, and wherein consists its greatest power?"

A.—"Will, spiritually defined, means that which you mortals name spirit power."

Q.—"What is the function or power of will?"

A.—"Shared with mortal concepts we cannot give you the explanation of the true power, or the real function of will. Will is a spiritual attribute, and only those on spiritual planes can understand its esoteric or bounded meaning."

Q.—"Is not the function of will the power to determine between two or more motives?"

A.—"Thou shalt soon perceive that will means mortal longings and desire. Spiritual answers to queries regarding will must be of most value when the physical desires of will are most surely eliminated. Will means only man's most intense desire; will is as strong physically as spiritually, and is only helpful when exerted most strongly in behalf of the higher longings of Spiritual man."

Q.—"Approaching a point from which two or more roads or paths diverge, does not the will determine which one the traveler takes?"

A.—"There comes in the question of the greater and lesser will—the mortal individual will formulates the path seemingly most direct, but the larger, more comprehensive will directs and guides the

mind into ways all undreamed of, but the most helpful and in the end, the best."

Q.—"The will then determines the course does it not?"

A.—"There is but one supreme will—that of the All-of-Being—of which mortal man's will is but the faint reflex. Spiritually viewed, the mirror of a mirror wherein is reflected dimly the fiat of Eternal Being."

Q.—"It follows from this does it not, that all thought and conduct of finite creatures is necessitated—determined by the universal will?"

A.—"Necessitated, but not determined. Determination must come from the finite which is left the veto power. Thou should'st understand that the infinite is mirrored in the finite, and man is measurably the arbiter of his own spiritual destiny."

Q.—"Is there then any veto power of the universal will of which man's will is but the reflection?"

A.—"No. There may seem to be to mortal mind, but the Soul of Being guides all—whether physical or spiritual."

Q.—"Then necessity, as Shelley says, 'is the mother of the world?'"

A.—"Soul of mortal birth! Try to understand thy limitations—thy questions touch on mysteries impossible to be understood on your plane. The most straightforward answer to your common sense question would not be understood by you while you remain on the earth plane. Some lessons are still reserved for scholars in the higher grades of Being. Don't arrogate to your plane all knowledge."

Q.—"But the doctrine of necessity follows logically and unavoidably from your foregoing statement it appears to me?"

A.—"Shall not your ideas of logic change with the wider knowledge of the laws of being which you shall gain when you escape earthly limitations?"

Q.—"That is doubtlessly true. But we are now very tired. Before we close will you make appointment for another sitting, and at what date?"

A.—"Sunday eve, Oct. the —, the band will come."

I must explain that not infrequently appointments were thus made giving dates ahead, which when I consulted the calendar I found to be always correct, even when to my mind it seemed doubtful, until the calendar verified the statement.

On the evening designated we sat again and Mr. U. resumed the previous discussion:

Q.—"How can Universal Will determine all action and yet individual will be free?"

A.—"Shared with Universal Will the materialistic individual will must be sympneumatically in league with the Universal Will, and therefore must determine its course according to the greater Universal Will."

Q.—"Is it true that the Universal Will, having a definite end, may leave open several courses thereto, and yet leave a choice to the individual mind which of these courses shall lead to the determined end?"

A.—"Soul questions like unto these may not be answered by dogmatic assertions, but when spirit planes are changed, and larger areas of knowledge are opened, your pertinent queries shall be sensibly and spiritually answered. You are yet spiritually too much in bondage to sense to be specifically answered."

Q.—"Please state in your own way the best thought in regard to absolute determinism and free will?"

A.—"Spiritually considered the best thought in regard to absolute determinism is that souls on your limited plane may not be able even to guess what the most advanced spiritual definition of absolute determinism—a most absurd terminology—may mean. Free will! How ridiculous in the light of sure knowledge only gained on high spiritual planes, will seem your material assumptions in self-seeking phraseology in regard to free will and predestination."

And with this statement they closed further discussion of the question.

S. A. U.

#### APPARITIONS.

At the close of the Report ("A Census of Hallucinations") the committee announce in italics this same conclusion after considering all possible objections to their cases:

"Between deaths and apparitions of a dying person a connection exists which is not due to chance alone. This we hold as a proved fact."

This is remarkable language for the signatures of Professor and Mrs. Sidgwick than whom few harder-headed skeptics could be found. It is more than borne out, however, by a consideration which the committee does not mention, but which the facts entirely justify, and it is, that since many of the apparitions occurred not merely on the day, but at the very hour or minute of death, the improbability of their explanation by chance is really much greater than the figures here given. That the apparition should occur within the hour of death the chance should be 1 to 356,000, or at the minute of death 1 to 21,360,000. To get 30 cases, therefore, brought down to these limits we should have to collect thirty times these numbers of apparitions. Either these statistics are of no value in a study of this kind, or the Society's claim is made out, that there is either a telepathic communication between the dying and those who see their apparitions, or some casual connection not yet defined or determined by science. That this connection may be due to favorable conditions in the subject of the hallucinations is admitted by the committee, if the person having the apparition is suffering from grief or anxiety about the person concerned. But it has two replies to such a criticism. The first is the query how and why under the circumstances does this effect coincide generally with the death of the person concerned, when the anxiety is extended over a considerable period. The second is a still more triumphant reply, and it is that a large number of the cases show that the subject of the apparition has no knowledge of the dying person's sickness, place or condition. In that case there is no alternative to searching elsewhere for the cause.—Prof. J. H. Hyslop, of Columbian College, in the Independent.

CURRENTS similar to those of the hairs of the nettle have been observed in a great multitude of very different plants, and weighty authorities have suggested that they probably occur, in more or less perfection, in all young vegetable cells. If such be the case, the wonderful noonday silence of a tropical forest is, after all, due only to the dullness of our hearing; and could our ears catch the murmur of those tiny maëstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city.—Professor Huxley.

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## VOICE OF THE PEOPLE

### DEAD!

BY ST. GEORGE BEST.

Some day this heart will cease to beat,  
These eyes their tears to shed,  
And rest will come for weary feet:  
Some day I shall be dead.

Some day these busy hands will fall  
To earn their daily bread,  
And ruddy cheek and lip grow pale:  
Some day I shall be dead.

Some day this teeming brain no more  
Will conjure joys long fled;  
Some day life's mockery will be o'er:  
Some day I shall be dead.

Some day for me no prattling tongue,  
Beside the nightly bed  
Will suppliance: no hymn be sung:  
Some day I shall be dead.

Some day a loved one's name will hang  
Upon my lips unsaid,  
And life go out with many a pang:  
Some day I shall be dead.

Some day this storm-wracked frame will share  
The couch by nature spread:  
I crave the universal prayer:  
Some day I shall be dead.

### SURGERY AND SUPERSTITION.

TO THE EDITOR: The Medical Age of October 25th, 1894, contains an extract under the above title from an article in Nature. For the sake of brevity, I rearrange, condense and often put in my own words, the very interesting facts and inferences contained in the extract, beginning with an introductory paragraph of my own.

Trepanning is a surgical operation done with an instrument called trepan, and consists in boring or sawing a circular groove through the skull and lifting out the piece of bone which the groove surrounds. Trepanning is the same operation performed with the improved instrument trephine. Both terms, however, are applied to any process by which a hole is made through the skull and a piece of bone taken out. In prehistoric times the groove was made with the cutting edge of a flint; and, at the present day, many good surgeons make the groove with a chisel, preferring it to both the trepan and the trephine. Trepanning is classed among the capital operations in surgery, and people generally look upon it as a fearful trifling with human life; yet the operation was performed in all ages, even in prehistoric times.

The Montenegris are, or recently were, accustomed to get themselves trepanned for very trifling ailments. Four hundred years before our era, Hippocrates performed the operation not only to relieve the brain from the pressure of a depressed part of the skull and similar accidents, but also for the cure of headaches and other affections to which, according to our ideas, the process is singularly inapplicable. The trepanned skulls that have been found are not simply the relics of some one particular race or period, but they range from the earliest prehistoric age to historic times, and were discovered in Peru, in North America, and in nearly every country in Europe. During the neolithic period a surgical operation was practiced (chiefly on children) which consisted in making an opening through the skull for the treatment of certain internal maladies. The process was practiced almost exclusively upon children, probably on account of the facility with which it could then be accomplished, and possibly also as an early precaution against those evils for which it was esteemed a prevention as well as a cure.

The evidences of prehistoric trepanning are accompanied by evidences that the operation was based upon the superstition that disease is a demoniacal possession, and that the demon could not only be driven out through a hole in the head, but also kept out by some secret magic of the same hole and its surrounding parts, because, if the patient survived the operation, the exorcised fiend would ever after dread that which had conquered him. Furthermore the trepanned skull, and particularly the piece of bone that was taken out and the bone immediately around the opening, having participated in the defeat of the demon, were supposed ever after to possess the charm of sanctity;

and fragments of such parts of the skull were worn as amulets and talismans. It is easy to see how such a superstition could have been modified and enlarged so as to lead to the belief that, independent of trepanning, the bones of the head possessed medicinal properties, a belief which persisted to the dawn of the eighteenth century; whilst, in recent times, pieces of the human skull were worn by aged Italians as charms against epilepsy and other diseases. When once the dogma was accepted that sanctity and a perforated skull were correlated, fond relatives might bore the heads of the dead to facilitate the exit of any lingering demons, and, by means of the sanctified, trepanned skull to prevent their re-entrance. For the same reason the bone amulet was buried with the deceased, and sometimes it was even placed within his skull. Post mortem trepanning may have been a pious endeavor to carry sacramental benefits beyond the grave, such as that which induced the early Christians to be baptized for the dead.

The possibility of reasonably making such deductions from a few decayed bones is a remarkable proof of the progress of anthropological science. Should any readers regard the deductions as unwarranted, they must remember that their value is dependent upon a series of facts which can here be but very imperfectly reproduced.

### A TEST.

TO THE EDITOR: Some time ago I spent a very pleasant evening with a well-known clergyman of the Episcopal church, and our conversation turned on psychical research, in which we were both interested. He gave me the following experience which I asked him to write down. He complied and I send the story to THE JOURNAL as follows:

GREENFIELD, MASS., June 29, 1894.

To whom it may concern:

During the latter part of the month of September, 1874, while a resident of Denver, Col., I attended a séance at the residence of a Mrs. Johnstone, which was under the direction of Mrs. Hollis, the medium. There were about a dozen persons present, seated in a semi-circle, contiguous to one another, but not in contact. The room was dark; and Mrs. Hollis was opposite the semi-circle. There was singing. The music over, after an interval, there were what purported to be spiritual communications. These came directly from the spirits themselves, the medium announcing their presence, and saying who the person was with whom they severally desired to communicate.

It will make the experience which I am about to relate better understood, by stating here that in the winter of 1873 while residing in Pittsburg, Pa., I lost a son, aged four years and eight months, of intussusception of the bowels. His name was Harry Hobart F., changed from Harry Bronson F. the name given him at baptism. His doctor's name was Robinson, a kind old gentleman, who used to say to my boy when he came to see him: "When you get well I'll take you out riding." The little fellow's favorite hymn was "Rock of Ages," which he frequently sang with his mother. No one in Denver outside of my family, knew anything about my son's death, or the circumstances attending it.

To return to the séance. In the course of the evening Mrs. Hollis said: "There is a little child standing near Mr. Voorhees" (the name under which I had been introduced) "who wishes to communicate with him." I said: "Who is this child?" The answer sounded like "Mary F.," so that those present exclaimed, "She said Mary F." I repeated my question and with the same result. I then asked for the third time, "Who is this child?" And the answer came very distinctly, "Harry Bronson F. Harry Hobart F. Don't you know me, papa?" Mrs. Hollis then said that the child was standing in front of a clairvoyant who was at the extreme left of the semi-circle. The clairvoyant said: "He tells me that he died of intense pain of the bowels." I remarked "that is true" and described the nature of his disease. Mrs. Hollis then said: "He has returned to you, Mr. F., and desires to communicate."

The following questions and answers ensued:

Question. "Harry, where did you die?"

Answer. "In Pittsburg."

Q. "Who was your doctor?"

A. "Dr. Robinson."

Q. "What did he always say when he came to see you?"

A. "When you get well, I'll take you out riding."

Mrs. Hollis now said: "Mr. F., he is sitting on your knee and wishes you to sing 'Rock of Ages' with him." Whereupon I started the tune, and he joined me in a clear soprano voice, singing the hymn through. He then asked, "Where is mama?" I gave him our location, and said, "Come and see us whenever you can do so." Mrs. Hollis then said: "He is exhausted and can say no more." I have never seen anything more marvelous in my whole experience.

Attest: P. V. F.

The real names have not been given, nor is it necessary. A few such cases, if we could be absolutely sure there was no knowledge on the part of the medium, nor any error in the reporting, would go far in settling the vexed question of future life and spirit return.

M. L. H.

### THE HORRORS OF NOISE.

To primitive man noise meant danger. Therefore when the savage heard a noise, whether it was the loud roar of the tempest, the sweep of the avalanche, or the soft approach of the foe at night, he put himself on guard. Noise awakened all his energies; it had a quality of terror in it, and it still has this quality—for me. In the Chinese army the troops used to shout at the top of their lungs when they attacked, in order to terrify their enemies; and when both sides yelled together the effect of the din has been described by Europeans as appalling. It is true that civilized man is no longer so acutely affected by noise; but it still acts as an irritant, and the time will come when its deleterious effect will be recognized. Even in children—and children are supposed to enjoy noise of the most maddening kinds—I can see the growing appreciation of silence. A few months ago, when we escaped for a while from the din of the town to the quiet hamlet where I yearly recruit my noise-shattered nerves, my little girl of seven said on our first evening in the country, "Isn't it nice to listen to the silence?" The advance of the savage towards civilization is marked by the abatement of noise. The more savage the tribe the more noise it requires. One of the great clock manufacturers of this country is said to make a certain cheap clock with a particularly loud and aggressive tick, for export to the South Sea Islands; the natives will have no other kind—the louder the tick the better the clock. We are beyond that—some of us—but we do sanction an amount of noise that Paris or London would sternly suppress. From time to time there is a protest. I reverence Webster for his rebuke to a gabbling barber who asked him how he would like to be shaved: "In silence," said the great man. But as a nation we tolerate an amount of senseless, aggravating din that we should have outgrown a century ago. Our idea of a popular rejoicing and celebration is still the Chinese one—lots of noise. Our Fourth of July is made hideous by Chinese fire-crackers and other exploding devices. Sensitive and sensible people shudder, and as becomes the most long suffering nation on earth, we allow it to go on year after year, those who can, getting away from civilization, so-called, on that glorious day. Again, our fashion of ushering in the new year is to ring all the bells of the town for an half hour, let all the steam whistles screech till steam runs low in the boilers, and fire off any guns or pistols that may be handy.—Phillip G. Herbert, Jr., in North American Review.

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## WOMAN AND THE HOME

### THE NEW MESSAGE.

If ghosts of women dead a century  
Steal back to earth,  
Then verily to-night one talked to me  
Upon my hearth:

And the pathetic minor of her tones,  
Liquid with tears,  
Was like a plaintive murmur from far zones  
And distant years.

"Think not that I am come to you," she said,  
This hallowed night,  
To gossip of the secret of the dead,  
Or tell their plight.

"I could not sleep: for lo! the Christmas bells  
A new tune rang:  
'New birth to woman!' loud the pean swells  
In rhythmic clang.

"'New birth to woman!' Once no right had she  
To choose her place;  
Nor place had she save as man's courtesy  
Did grant her grace.

"Sometimes, by beauty, trick, or accident,  
Grim fate she crossed;  
But when from her obeisance she unbent,  
Her power was lost.

"O woman! to be robed at last and crowned  
With dignity,  
Walking with lifted head your chosen round,  
Unfettered, free.

"The barbarous traditions of the past  
Loosed from your feet;  
Life's richest goblet held to you at last,  
Brimming and sweet;—

"Forget not those for whom too late, alas!  
Dawn flushed the sky,  
And to their spirits drain a silent glass;  
Of such am I.

"Hark to the Christmas bells: 'Good will toward  
men,  
Peace on the earth!'"

"And unto women!"—chime they forth again—  
'New birth! New birth!'"

If ghosts of women dead a century  
Steal back to earth,  
Then this same hour one came and talked to me  
Beside my hearth.  
—May Riley Smith, in Home-Maker.

### MRS. MARY A. LIVERMORE.

A special telegram to the Chicago Inter-Ocean last week, says: Mrs. Mary A. Livermore has announced her intention to at once retire from the lecture platform and public life. It is largely on account of her poor health that she has decided to give up her work. Mrs. Livermore had an attack of grip last winter and she has never felt quite herself since. Another reason for her retirement is that she is at work on a book that must be completed by the spring. Mrs. Livermore will, however, retain for a short time the presidency of the Massachusetts Woman Suffrage Association, but her tremendously active work for temperance, equals suffrage, and social purity, that has made her name familiar in all parts of the United States for so many years, will now subside into a quiet home life. This home life will be in Melrose, where she has a beautiful, happy home with her husband and children, in the midst of her books and papers, pictures and flowers, treasures of foreign travel and mementos of so many years of unceasing work. Mrs. Livermore will probably be as busy in this home life as she has been outside of it.

Mary Ashton Rice was born in Boston December 19, 1821. Her father was Timothy Rice, who served in the war of 1812. She was placed in the Boston public schools at an early age and graduated at fourteen. She was then sent to a girl's seminary in Charlestown for four years. Shortly after her graduation she accepted a position to teach on a Virginia plantation. She was there about three years, and when she came back to Boston she was a rank abolitionist.

Upon her return chance threw her in the way of a young Universalist preacher, and after she had taught a school in Duxbury for three years Miss Rice became the wife of Rev. Daniel P. Livermore. Mr. Livermore was settled in Fall River. The tastes, habits of study, and aims of the young couple were similar, and Mrs. Livermore drifted into literary work. She called the young parishoners of her husband's church into reading and study

clubs, which she conducted, wrote hymns and songs for the church and Sunday-school singing books, and sketches and poems for several publications. She was identified with the Washingtonian temperance reform before she was married, was on the editorial staff of a juvenile temperance paper, and organized a cold water army of 15,000 boys and girls, for whom she wrote temperance stories.

In 1857 the Livermores moved to Chicago, where Mr. Livermore became the proprietor and editor of a religious weekly paper, the organ of the Universalist denomination, and Mrs. Livermore became his associate editor. Her labors for the next twelve years were herculean. She wrote for every department of the paper, and at times, when Mr. Livermore was obliged to be absent on account of church duties, she had full charge of the paper. All the while she continued to furnish articles for various periodicals of the country, and during that time she was her own housekeeper, directing her servants, and giving personal supervision to the education and training of her children.

At the first nomination of Abraham Lincoln for the Presidency in the Chicago wigwam in 1860, she was the only woman reporter who had a place at the press table.

It was in those very busy days that Mrs. Livermore practically began her public work. She became immediately interested in the movement for better sanitary condition of the soldiers and in this work she naturally drifted to the lecture platform.

In 1870 she came East and became editor-in-chief of the Woman's Journal and took active interest in W. C. U. work. Her whole life has been a grand and noble one and her retirement will be keenly felt.

The small remaining group of English poets is further reduced by the death of Christina Georgina Rossetti, whose long and patient suffering ended December 29th, rather suddenly at the last, though her death had been expected for some months. She was the third of the gifted children of Gabrielle Rossetti and his half-English wife, having been born in London in December, 1830, and she inherited a full measure of the artistic temperament of the family, clarified by a maidenly reserve that was more English than Italian. When her elder brothers, William Michael and Dante Gabriel, started The Germ as the organ of the new Pre-Raphaelite movement Christina was among the contributors, though it was not till some dozen years later that the volume of verse published under the title of "The Goblin Market," with illustrations by her famous brother, made her widely known as the strongest female poet of England after Mrs. Browning. Her earlier poems were much influenced by the Pre-Raphaelite movement. They have the same pictorial quality, the warmth of color, and richness of imagery, combined with an archaic simplicity, characteristic of her brother.

During a session of the Legislature in Washington, three women from one of counties called upon their representative in the interest of woman suffrage. They asked him what his views were on the matter. This is the report of the colloquy:

"I hain't never thought nothing about it, and I don't believe in women's rights nohow."

"But," they said, "don't you think it is time you did think about it? Won't you give us some assistance? Won't you help us?"

He leaned back, thrust one hand into his trousers pocket, and with the other emphasized his intelligent response:

"I wouldn't marry you, nor you, nor you!"

Hetty Green, the richest woman in America, who spends all her time in dodging taxes and flying from one cheap lodging-house to another to escape robbery or assassination, is still in constant terror of the poor house. She told her washerwoman recently that she needn't mind about washing more than the bottoms of her skirts, where the dirt shows, "and," said she, "when you make out your bill be sure and deduct one-half on the skirts, as I will not pay for unnecessary work." The washerwoman thought it was a joke, but found the next week that there was no joke about it. The deduction had to be made. When one of her buildings on Broad street was being repaired she kept tab on every man. One morning a painter was five minutes late:—

"You're around pretty early, ain't you, Mrs. Green?" the man asked.

"You're just right. I'm around early," she responded, her cold gray eye fastened upon his. "If I didn't watch you all the time, you'd soon be owning this building, and I'd be doing the painting."

The man was never late after that.—Springfield (Mass.) Republican.

Miss Susan Fenimore Cooper who died at Cooperstown, N. Y., December 31st, was the famous author's second child, the eldest of five to reach maturity. Her life was devoted to literature and practical benevolence. She founded an orphanage at Cooperstown that has grown to considerable dimensions and does no little good.

Among the members of the class of '95 in the Chautauqua Reading circle is a young Japanese girl, who expects to graduate with her class at Chautauqua next year. This bright girl student is a member of an educated Japanese family, who gave her every opportunity offered at home, but her desire to come to America was so strong that they consented, and several years ago she entered Wilson College, in Pennsylvania. She was graduated last summer, and succeeded in winning a fellowship in the woman's department of the University of Pennsylvania. She has been taking the four years' course of the C. L. S. C. in order to be well acquainted with this famous American educational plan, and expects to make use of its methods, so far as may be, on her return to her own country.

Mrs. Kate Douglas Wiggin, whose engagement to Mr. George Riggs, a business man of New York, has been announced, has had a somewhat changeable life, which has been much to the advantage of her literary work. She was born in Philadelphia, brought up in a Maine village, educated at Andover, lived for twelve years in California, and has also resided in Boston, New York and London. Mr. Riggs met her during a coaching tour of Wales, where both were guests of Mr. and Mrs. William T. Buckley. Mr. Riggs is fond of out-door sports, and next year expects to drive his wife on a tandem through Ireland.—Boston Bridget.

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## TO MY CAT.

BY WILLIAM FRANCIS BARNARD.

Maiden stately,  
Who sedately  
Sitteth by my study fire,  
Calmly thinking,  
Hardly winking,  
Can it be thou hast known ire?

Sleek and shining  
Thou'rt reclining,  
Carving thy long well ordered tail:  
Claws are hidden,  
And unbidden,  
Thou'rt largest soft, and dost not fail.

Yet, demurely,  
Peaceful surely,  
As thou sitteth in that pose,  
Wrathful, tearful,  
Fateful, fearful,  
With howls, thou can'st rise from thy doze.

Truth shall awe thee;—  
Late I saw thee  
Wildly challenge one who passed;  
Rearing horrid,  
From tail to forehead,  
All thy hairs.—She stood aghast.

Thine eyes, burning,  
Were a spurning;  
But more fearful were thy claws;  
And advancing,  
Still enhancing  
Thine awful look, thou did'st not pause.

Let it shame thee;  
Rage o'ercame thee,  
Thou did'st force thy kind to war:  
Imprecations,  
Castigations,  
Thickly fell,—I fled afar.

Now thou purrest,  
The demurest  
Creature in the whole round world;  
Nothing noting,  
Dreaming, doting,  
All thy warelike emblems furled.

Dost thou hear me,  
Crouching near me,  
Like the Sphinx in desert sands?  
Art thou shamed not;  
Wilt be blamed not;  
No one's blood is on thy hands?

So it seemeth;—  
One who dreameth  
When her judge has charged a sin,  
One who, purring,  
Never stirring,  
Takes the warm fire's comfort in.

Haply dwelling  
On the welling  
Floods of pleasure yet to be,  
Milk most sweet,  
And fish and meat,  
All the eyes can hope to see.

Can't be knowing  
That the doing  
Of her deed was wrong, should bring  
Prosecution,  
Restitution,  
With many another painful thing.

I must know now;  
Thought must show now,  
Explanation adequate;—  
Wrong she doeth;  
Yet she rueeth  
Nought when done;—I have it!—Wait.

She wrong knows not;  
Her act grows not,  
Preconceived, as 'tis with crime:  
'Tis infraction,  
Cause, reaction;—  
Due to Tedium and time.

As fair seasons,  
Without reasons,  
Bring sharp fire and thunder too,  
And after riot,  
With the quiet  
Summer day, storm's wreck undo.

So thou, fairest,  
Screaming, scarest,  
With a horrid front, thy kind;  
Then subsidest,  
And abidest,  
The tender heart, the calmer mind.

The Conservative Independent prints an article by Prof. J. H. Hyslop, of Columbia College, who has been much interested in Psychical Research, and comments editorially as follows: The subject of supposed hallucinations, or apparitions of people at the point of death or after death, is one that has been avoided by scientific people because it seemed to them to lie outside of the realms of exact science. For some reason, the whole field of animal

magnetism, so-called, was for a long while taboo to the student of psychology and to the physician, and relegated to the realm of imagination and imposture, until three or four French and English physicians compelled attention to the subject and proved the genuineness of hypnotic experiences. The subject of hallucinations and ghosts and apparitions is one which no one man can well attack; and it is well that a society, founded in England and with a branch in this country, has been organized for the express purpose of gathering facts and statistics on the subject. The preliminary conclusions of a very important series of investigations are given by Professor Hyslop, and they are of a startling character. They seem to prove that it is extremely probable that communications have been made by the spirit of a dying person to a friend at a distance; that these cases are far too numerous to allow us to believe that this is a fortuitous hallucination. The conclusions reached are limited to cases in which the supposed apparition occurred at or about the hour of death, so that the general subject of telepathy is not included, and so that it is not left clear whether these are cases of communication by a spirit not yet separated from the body or by one which has left the body. It is a matter of very great interest to decide which is the fact, if either be a fact; for a communication made after death is simply another statement of the immortality of the soul; and as Professor Hyslop indicates, as a scientific proof of the immortality of the soul it must have the greatest philosophical and theological interest. The report is couched in terms of caution, and Professor Hyslop speaks in the same way, and so would we. And yet if we can trust the data given, and we certainly cannot impugn them, the indication is that we may be on the eve of such a scientific demonstration, the consequences of which are most momentous.

## THE HUMAN LEG.

Our Paris correspondent writes: A French caricaturist has been showing us what cyclists will come to in a few generations. The future "veloce man" is from the hips up like the definition of a line—length, without breadth. Below the belt he is swollen out with hard flesh and muscles, and the calves are monstrously big. Professor Young of the Geneva university, on the other hand, believes that the time is coming when human beings will have no legs to speak of. What with cycling, the great end of civilization now seems to be to enable us to move about without using feet and legs. It is fast getting on to electrical hackney coaches and rudder balloons. The tendency is to throw all the muscular activity into the hands and arms. Professor Young believes that the future human creature will have the merest survivals of nether limbs, and arms of great length.

Teeth will probably be dwarfed also by the constant use of soft foods that need not be chewed, but as the march of intellect will increase in pace the brain will develop. Of course the standards of beauty with these anatomical changes will alter. When they do, a person with a set of teeth such as would now excite the admiration of a dentist would almost seem a beast of prey.—London News.

## HYMNS THAT DO HARM.

One of our wittiest variety-show jokers is wont to introduce his "turn" by coming forward and asking, after glancing at a card he holds: "Is Mr. Erasmus Baker in the house?" There being no response, he repeats this query, and then goes on: "Well, there's a woman at the stage-door with a bill for washing, and she's looking for Mr. Erasmus Baker. Now, I'm going to sing, and if any one goes out during my song I'll have placed this gentleman."

Knowing the performer's ready and unsparing wit, his hearers are pretty sure to wait till he is through before leaving the theater, says a New York correspondent of the Cincinnati Enquirer. This entertainer's trick of holding his hearers was

brought to my mind by an incident in a "gospel temperance meeting" in a modest west side church. There was nothing in the programme to attract attention to it as promising anything different from the usual gathering of the kind, but it was made especially interesting by an unexpected discussion between the pastor and a young man in the audience. The services had been in progress but a few minutes when the pastor announced:

"We will now sing the hymn, 'Oh, Where Is My Wandering Boy To-night?'" and he proceeded to read the familiar lines of the first stanza. While he was reading, the young man, a stranger, rose from his pew and started toward the door. The clergyman, eager to point a moral, I suppose, immediately called out:

"Better stay here, brother! This is the place for your mother's wandering boy." The stranger stopped, turned about, and, standing in the aisle, responded:

"I may or may not be such a one as the hymn describes, but I will tell you frankly that I leave this meeting simply because you are going to sing that hymn. The hymn does not reach the wandering boy's heart, because he is not here. But that is of little matter compared with the needless suffering you inflict on the mothers who may be, and doubtless are present."

Really beautiful Christmas poems are rare, and nothing more exquisite than "Child Jesus' Birth-Night," which opens the Christmas Babyland has appeared in the magazines, old or young, for years. It is by Ella Farman Pratt. "A New King Baby" gives a lovely picture of the little English Prince Edward of York, and another of the Queen Victoria family cradle which she has presented to her great-grand-child. 50 cents a year. Alpha Publishing House, Boston.

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A London publisher chancing on a copy, was so struck with its value that he decided to issue an edition of 500 copies. To accommodate those who have from time to time written me for the book, I have secured a small part of this edition, which I can furnish postpaid for \$1.00.

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Editor 1877-1892, John C. BUNDY.

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Albert A. Whitney passed to the higher life from Chicago, January 7th. His last hours were serene, sustained by an unflinching trust and cheered by the loving care of wife and daughter and son. Born in New Ipswich, N. H., in 1822, he had lived in Battle Creek, Michigan, forty years, removing to Chicago three years ago. He was a pioneer Spiritualist, firm in his faith and respectful of the honest opinions of others,—a man strong and steadfast, tender and true, held in high respect and much beloved by all who knew him. On January 10th a large audience was at the Independent Congregational Church in Battle Creek, where G. B. Stebbins spoke, and the burial service of the Masonic fraternity took place at the cemetery.

H. E. Criddle, of New York, writes to S. A. U. "Let me say how glad I was to read that last paragraph on page 383 of *THE JOURNAL*, beginning 'Others may see in these only some subliminal consciousness, etc.' I for one, grow heartily sick of the strained efforts made by all kinds

of more or less otherwise sensible people to account for these manifestations in any way, rather than accept the dreadful idea that their dead are not dead!! It is true that Mrs. C—— and myself have enjoyed two or three 'tests' of such a nature as to prevent our doing otherwise than 'knowing' that under certain conditions (at present vastly unknown) those gone before do return. The only cry for the 'showers' to make to those who don't know is investigate!—first, last and all the time—investigate. And I hope you will find room in *THE JOURNAL* during 1895 to say that again and again. 'I decline to subordinate my knowledge to your ignorance,' was the cutting response of a very shrewd man who had investigated, to one who tried to convince him that what he had discovered, was not so."

M. H. Prince, Washington, D. C., has he says received the following communications from D. D. Home:

FRIEND PRINCE:—I shall always regret the harsh things I wrote about mediums in my book. I should like to have this known.

D. D. HOME.

CHARGE PRINCE:—Please do not neglect to put it on record that I wrote many errors in my book. I have since learned better. I was too caustic and unjust.

Dec. 28, 1894.

D. D. HOME.

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The numerous letters from Mr. Booth to his friends reveal the versatility of his mind and the breadth and inclusiveness of his interests. Lovers of the occult will read with interest the following, written to Adam Badeau just after the death of his young wife: "I'll tell you what happened to me two nights before Mary left me. I was in New York in bed; it was about two in the morning. I was awake. I felt a strange puff of air strike my right cheek twice; it startled me so that I was thoroughly aroused. I turned in bed, when I felt the same on the left cheek—two puffs of wind—ghost kisses. I lay awake wondering what it could mean, when I distinctly heard these words, 'Come to me darling; I am almost frozen,' as plainly as I hear this pen scratching over the paper. It made a strange impression on me, the voice was so sad and imploring. When I was in the cars on my way hither, little dreaming that she was so seriously ill, I saw, every time I looked from the car window, Mary dead, with a white cloth tied round her head and chin. I did not find her so, exactly, nor in the position I saw her from the window, but I saw her as distinctly a dozen times at least as I saw her when I arrived—dead and in her coffin. What does all this mean? My mother says she saw my father standing by her bedside twice during the first month of his decease. She declared she was awake and saw him; but he vanished before she had time to speak to him."

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*The Word of the Spirit to the Nation, Church, City, Home and Individual.* By Jenkin Lloyd Jones, is an excellent little manual of duty, duty in all the positions of life. Its teachings are from the heart as well as the head, and they are such that those who read cannot help being benefited by them, unless they are callous to all sense of duty. The author is of a hopeful spirit. While fully alive to the deplorable condition of things, he sees with prophetic vision a happier future when the politics of the nation will be "lifted into statesmanship, its labor illumined with intelligence and reason, its capital sanctified by conscience and dedicated to the service of man, which is the service of God." The future of the Nation and the City, and of the Church itself, depends however on the home and the individual. The home, says the author, is the unit and the model of the church of humanity, and all will be lost if we do not keep our homes "simple and sincere, so that love's energies may go, not into physical, but psychical creations; not the pandering of body, but the culturing of mind; not the development of social pretense and social cruelty, but of human growth and humane interests." But the home, like society, is an aggregate of units, and hence the author very properly dwells on the supreme importance of the individual life for the true prosperity of the people. He pleads for love, helpfulness, and the wholeness, entirety, and completeness in right living which is true holiness. In this living we may not be able to affect society perceptibly, but we shall reconstruct ourselves, and great is the force of example. We wish Mr. Jones' little book god speed. (Unity Publishing Co., 175 Dearborn St., Chicago. 1894).

## OPINIONS OF THE JOURNAL.

Lillian Whiting writes: "You are making *THE JOURNAL* most interesting and valuable. It is something that should be in every household."

Mrs. Clara K. Barnum, of Malone, N. Y., in sending a new subscription says: "I have told him that in his study of psychical subjects, *THE JOURNAL* is an absolute necessity for his investigations, for it is the only paper of its kind that I am proud of, and can unreservedly recommend it to my friends."

Writes Anna Olcott Commelin: "I wish that *THE JOURNAL* might have wider circulation and hope that this year it will enlarge its field of labor, usefulness and comfort to the sorrowful. It deals with the supreme interest of life to all who live

and love. I send the paper often to friends and speak of it whenever opportunity occurs."

R. A. Fuller, Brockton, Mass., in a business letter remarks: "I cannot but commend the course of *THE JOURNAL* in its attitude towards so-called 'test' mediums who gravely give what they call tests from the public platform. Judge from some editorials that you have been hunting the 'test mediums' in their own peculiar lair, i. e., the camp-meeting. We had such in all their phases of impudence at Onset last summer."

Emma Rood Tuttle, that most sensible spiritual poetess well known to all *THE JOURNAL* readers since the earlier days of this paper, writes: "*THE JOURNAL* is so good! I cannot understand how you get so many strong articles in every week. Many of the contributions touch keenly my head and heart."

In a recent letter Mrs. C. M. Nays says: "Do not think me guilty of flattery when I tell you how much I enjoy the contributions in *THE JOURNAL*, which for at least ten years has weekly found its way to my home."

Annie L. Muzzey, whose strong and beautiful poems have won her many friends among thinkers, has this to say of *THE JOURNAL*: "The editorials are among the best features of *THE JOURNAL*. I'm very glad to see therein a growing tendency toward the discussion of the social and economic questions of the time, for in these, the best of religion and philosophy must be compassed. In fact neither religion nor philosophy are of much practical use until applied directly to the problems of life."

M. F. Dwight: "I have been a subscriber for *THE JOURNAL* many years, and would not willingly be deprived of it. I am always interested in the contributions of Brother G. B. Stebbins, so clear, concise and to the point, whatever subject he chooses."

Mrs. H. P. Gordon, California: "The *JOURNAL* has been a source of great pleasure to me the past year, under the new editors."

Mrs. Laurena Koons, Oregon: "In renewing my subscription to the dear old *JOURNAL* I wish you a happy New Year and thank you for the high excellence *THE JOURNAL* has attained through your management. Long may you and your good wife live to disseminate the truth."

Wm. Mason, Wisconsin: "I consider your paper a reliable representative of true Spiritualism—in fact the most reliable in the United States. In the mediumship of Mrs. Underwood I place the greatest confidence, and enjoy the spirit communications she receives. I think they represent many conditions in spirit life very correctly, having some traits of mediumship myself."

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ESTABLISHED 1865.

CHICAGO, JAN. 26, 1895.

NEW SERIES—VOL. 5, NO. 36

Publisher's Announcements, Terms, Etc., See Last Page

## THE OPEN COURT.

### STRANGE FACTS AND FIGURES.

By THOMAS HARDING.

The late lamented and much respected editor of *The Banner of Light*, a few months before his death, sent me a list of all the Spiritualist papers in the world. It gave the name of each and the country and city where published. On studying that list I was surprised to find that in Protestant countries where freedom of speech and of the press was enjoyed and the people supposed to exercise independent thought, these publications were comparatively few; while in Roman Catholic countries where there is supposed to be less freedom of thought and action they were many.

For instance in Protestant England there were, at the time of the publication of that list, but five (5); while just across the channel in Catholic France there were thirty (30). Also in Protestant Germany there were but four (4) spiritualistic journals, while in intensely Catholic Spain there were twenty-five (25). The list omitted to mention the number of these publications in the United States and I cannot say for certain how many there were at that time, but suppose the number not to exceed ten (10), while in Mexico they numbered thirteen (13).

All that seemed very strange to me; one would suppose that in America, where modern Spiritualism originated, a country regarded as the stronghold of this faith, there ought to be a much larger number of well-sustained publications of that character than in any other country even of equal population and wealth. But it was not so then, and is not so now.

Before inquiring for the cause of this state of things permit me to give the number in each country, to give the names and places of publication in full would occupy too much space which could be, and doubtless will be, filled with more valuable matter. The list was originally taken from a French bulletin (*Le Bulletin de la Presse française et étrangère*) published in Paris on May 30, 1892, and is believed to be as correct as it was possible to make it under the circumstances. By this list it appears that there were 140 foreign publications devoted to Spiritualism and kindred subjects in the world at the above date; of that number there were in England 5, France 30, Belgium 5, Spain 25, Portugal 2, Germany 4, Switzerland 1, Austria 2, Holland 2, Turkey 1, Egypt 1, Italy 10, Cuba 8, Porto Rico 3, Jamaica 1, Russia 1, Australia 1, Mexico 13, Argentine Republic 8, U. S. of Columbia 1, Venezuela 2, Republic of Salvador 1, Uruguay 1, Peru 2, Chili 3, Brazil 6, India 1.

Thus we see a vast preponderance of spiritualistic publications amongst Roman Catholic peoples. In the three most prominent Protestant countries, so-

called, of England, Germany and United States there were but 19, while in the three corresponding Roman Catholic countries of France, Spain and Italy there were 65, and I don't suppose that the past two years have materially altered the figures above given, of any of the 27 countries named.

Now are we to suppose that the people, particularly, of America reject Spiritualism or do they decline to support its newspaper press while accepting Spiritualism itself? Has the American spiritualistic press come up to the high standard morally, which the American people demand? Is the public dissatisfied with the general character of the paid for advertisements with which the columns of nearly all spiritualistic papers are filled? Are the statements therein given of remarkable phenomena, sufficiently sifted before endorsement, to inspire confidence even in the spiritualistic mind itself? If the public lose confidence in the reliability of a publication they certainly will not support it and if it aids impostors to swindle the public they ought not.

The English speaking Spiritualists of the world take their cue largely from America. Is that the reason the outside world declines to support even them? Are "Catholic" Spiritualists more conscientious and refuse to descend to questionable methods in their money getting? If so we need not be surprised that spiritual papers are better supported in Catholic countries and that they are more highly esteemed. I am not surprised that Germany is behind, because anything American is distasteful to her people, they hate innovation. To the common German a Lutheran priest is a second edition of the Lord and to the German scientist and scholar "there are no noble men but"—Ulans.

But there may be other reasons why a spiritualistic press is better supported in Catholic countries than in Protestant. One of these I opine is to be found in the fact that the beliefs of Roman Catholics approach the spiritualistic idea nearer than do those of the Protestants. They don't have to travel so far to get there. Now if any of us are prejudiced against Catholicism let us lay our prejudices aside while we examine the subject. We may denounce the methods and practices of individual Catholics; we may refuse to obey the mandates of pope and priest, we may reject Catholic creeds and rituals and with all this we may be truly American, but let us remember that there may be underlying principles of eternal truth, hidden from our view, beneath the vesture of the ecclesiastic. Like the gems of truth and wisdom which sparkle on the pages of our bibles, but are rendered obscure and difficult by the interpolations of ambitious men, so there may be, underlying the superficial red and yellow of Catholicism the inerasable pencillings of a glorious picture. While we reject error let us not be intolerant of any man for his opinions, and while we search for psychical facts let us not repudiate the souls' intuitions.

There are some things believed by Roman Catholics which prepare them for the reception of Spiritualism, which are not to be found in Protestantism. First, the Catholic believes that there is constant communication between the unseen world and his church and to protect the ignorant from obsession

she, the church, declares that nothing of this kind is justifiable which she does not endorse. Second, the Catholic believes that the day of miracles (phenomena outside all known law) has not passed away but that, by preparation of the soul through religious observance one may become the object of divine interposition, which will reach him through the agency of saints and angels. Third, the Catholic believes in a future condition called purgatory, where the soul passes through a course of preparation before it is admitted to its rightful place in the spirit-world. Fourth, the Catholic believes in the transmission of virtues through material objects, such as scapulas, beads, crosses, pictures and the like, even as St. Paul did in handkerchiefs and so forth, and the priest performs a ceremony called "blessing" which is supposed to impart a certain virtue to the object blessed, to the end of accomplishing a closer union between the soul and the unseen kingdom. Fifth, the Catholic believes in the existence of both good and evil spirits, that the latter can be exorcised and the former attracted to us by our good deeds, thoughts and aspirations. Sixth, the Catholic believes that certain material conditions are necessary to invite and secure spiritual communication, thus the sacrifice of the mass, repeating prayer forms, attitudes of the body, hypnotization by fixing the eye on an object, such as the cross, the image of the Virgin and so forth.

There are many more beliefs of the Catholic which bring him in touch with Spiritualism, all of which are strenuously denied by the Protestant, which fact suggests a possible solution of the problem "Why are there more Spiritualistic publications in Catholic countries than in Protestant?" Another cause might be cited, that the Catholic feels a responsibility resting upon him in relation to all things of a spiritual character; even the poorer Romanists give generously of their means to support the cause in which they believe, (in this at least they are worthy of emulation). The Catholic has faith to believe that "his barrel of meal will not waste nor his cruise of oil fail" if he does his duty.

The Protestant religionist is farther removed by his belief from Spiritualism than the Catholic, but even he gives liberally to support the Protestant system and no amount of discouragement its capable of cooling his ardor to "spread the gospel," yet strange to say, he will ignore research into the actuality of that "hazy" world whereof he sometimes dreams and for which he spends his money. The Protestant missionary tells the "heathen" that immediately at death his soul will be ushered into an astonishing heaven or an astounding hell. Until he changes his doctrine and accepts the purgatory of the Catholic or the progression of the Spiritualist he will make no headway amongst people of common sense. No wonder there are small returns from his outlay.

The Spiritualists and Psychical Researchers generally are said to number millions here in America; why are not their publications more numerous and better sustained? It might be difficult to give a satisfactory answer, but as a set-off let me conclude this paper by showing what sacrifices are made by other denominations to build up their cause. I can



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Some weeks ago THE JOURNAL referred to the arrest in Boston of George Albro, Reuben A. Hill and Mrs. Abbie R. Ripley, charged substantially with a conspiracy to cheat and defraud by falsely pretending that a certain person had power to exhibit the materialized spirit forms of deceased persons. The Boston Herald of December 27th, mentions that Judge Hammond in the Superior Criminal Court the day before, heard counsel for the defendants upon a motion to quash the indictment on the ground that the acts sought to be set out do not constitute an indictable offence. To allege that a person falsely pretended that he had super-

natural powers, he said, would not be a sufficient ground for an indictment. This is what he claimed was charged in this case. Counsel then argued that the bald allegation of a false pretence, without any assignments as to how persons were induced to part with their money, was not sufficient to satisfy the legal requirements of pleading. He also claimed that the means and methods by which a person was induced to part with his money must be set out. An allegation that in consideration of the false pretence persons were induced to part with their money should be embodied in the indictment to make it sustainable. It was further claimed that there was not a sufficient allegation of ownership in those persons whom the defendants are alleged to have conspired to get the property of. The court did not hear the prosecuting attorney, as the case could not be finished before the expiration of the present term. The case was thereupon continued until the January term, when it will be heard before another judge. Such are the legal intricacies in which the case is snarled.

*The Word of the Spirit to the Nation, Church, City, Home and Individual.* By Jenkin Lloyd Jones, is an excellent little manual of duty, duty in all the positions of life. Its teachings are from the heart as well as the head, and they are such that those who read cannot help being benefited by them, unless they are callous to all sense of duty. The author is of a hopeful spirit. While fully alive to the deplorable condition of things, he sees with prophetic vision a happier future when the politics of the nation will be "lifted into statesmanship, its labor illumined with intelligence and reason, its capital sanctified by conscience and dedicated to the service of man, which is the service of God." The future of the Nation and the City, and of the Church itself, depends however on the home and the individual. The home, says the author, is the unit and the model of the church of humanity, and all will be lost if we do not keep our homes "simple and sincere, so that love's energies may go, not into physical, but psychical creations; not the pandering of body, but the culturing of mind; not the development of social pretense and social cruelty, but of human growth and humane interests." But the home, like society, is an aggregate of units, and hence the author very properly dwells on the supreme importance of the individual life for the true prosperity of the people. He pleads for love, helpfulness, and the wholeness, entirety, and completeness in right living which is true holiness. In this living we may not be able to affect society perceptibly, but we shall reconstruct ourselves, and great is the force of example. We wish Mr. Jones' little book god speed. (Unity Publishing Co., 175 Dearborn St., Chicago. 1894).

## OPINIONS OF THE JOURNAL.

Lillian Whiting writes: "You are making THE JOURNAL most interesting and valuable. It is something that should be in every household."

Mrs. Clara K. Barnum, of Malone, N. Y., in sending a new subscription says: "I have told him that in his study of psychical subjects, THE JOURNAL is an absolute necessity for his investigations, for it is the only paper of its kind that I am proud of, and can unreservedly recommend it to my friends."

Writes Anna Olcott Commelin: "I wish that THE JOURNAL might have wider circulation and hope that this year it will enlarge its field of labor, usefulness and comfort to the sorrowful. It deals with the supreme interest of life to all who live

and love. I send the paper often to friends and speak of it whenever opportunity occurs."

R. A. Fuller, Brockton, Mass., in a business letter remarks: "I cannot but commend the course of THE JOURNAL in its attitude towards so-called 'test' mediums who gravely give what they call tests from the public platform. Judge from some editorials that you have been hunting the 'test mediums' in their peculiar lair, i. e., the camp-meeting. You had such in all their phases of imposture at Onset last summer."

Emma Rood Tuttle, that most sensible spiritual poetess well known to all THE JOURNAL readers since the earlier days of this paper, writes: "THE JOURNAL is so good! I cannot understand how you get so many strong articles in every week. Many of the contributions touch keenly my head and heart."

In a recent letter Mrs. C. M. Naysays: "Do not think me guilty of flattery when I tell you how much I enjoy the contributions in THE JOURNAL, which for at least ten years has weekly found its way to my home."

Annie L. Muzzey, whose strong and beautiful poems have won her many friends among thinkers, has this to say of THE JOURNAL: "The editorials are among the best features of THE JOURNAL. I'm very glad to see therein a growing tendency toward the discussion of the social and economic questions of the time, for in these, the best of religion and philosophy must be compassed. In fact neither religion nor philosophy are of much practical use until applied directly to the problems of life."

M. F. Dwight: "I have been a subscriber for THE JOURNAL many years, and would not willingly be deprived of it. I am always interested in the contributions of Brother G. B. Stebbins, so clear, concise and to the point, whatever subject he chooses."

Mrs. H. P. Gordon, California: "THE JOURNAL has been a source of great pleasure to me the past year, under the new editors."

Mrs. Laurena Koons, Oregon: "In renewing my subscription to the dear old JOURNAL I wish you a happy New Year and thank you for the high excellence THE JOURNAL has attained through your management. Long may you and your good wife live to disseminate the truth."

Wm. Mason, Wisconsin: "I consider your paper a reliable representative of true Spiritualism—in fact the most reliable in the United States. In the mediumship of Mrs. Underwood I place the greatest confidence, and enjoy the spirit communications she receives. I think they represent many conditions in spirit life very correctly, having some traits of mediumship myself."

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# THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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## THE OPEN COURT.

### STRANGE FACTS AND FIGURES.

BY THOMAS HARDING.

The late lamented and much respected editor of *The Banner of Light*, a few months before his death, sent me a list of all the Spiritualist papers in the world. It gave the name of each and the country and city where published. On studying that list I was surprised to find that in Protestant countries where freedom of speech and of the press was enjoyed and the people supposed to exercise independent thought, these publications were comparatively few; while in Roman Catholic countries where there is supposed to be less freedom of thought and action they were many.

For instance in Protestant England there were, at the time of the publication of that list, but five (5); while just across the channel in Catholic France there were thirty (30). Also in Protestant Germany there were but four (4) spiritualistic journals, while in intensely Catholic Spain there were twenty-five (25). The list omitted to mention the number of these publications in the United States and I cannot say for certain how many there were at that time, but suppose the number not to exceed ten (10), while in Mexico they numbered thirteen (13).

All that seemed very strange to me; one would suppose that in America, where modern Spiritualism originated, a country regarded as the stronghold of this faith, there ought to be a much larger number of well-sustained publications of that character than in any other country even of equal population and wealth. But it was not so then, and is not so now.

Before inquiring for the cause of this state of things permit me to give the number in each country, to give the names and places of publication in full would occupy too much space which could be, and doubtless will be, filled with more valuable matter. The list was originally taken from a French bulletin (*Le Bulletin de la Presse française et étrangère*) published in Paris on May 30, 1892, and is believed to be as correct as it was possible to make under the circumstances. By this list it appears that there were 140 foreign publications devoted to Spiritualism and kindred subjects in the world at the above date; of that number there were in England 3, France 30, Belgium 5, Spain 25, Portugal 2, Germany 4, Switzerland 1, Austria 2, Holland 2, Turkey 1, Egypt 1, Italy 10, Cuba 8, Porto Rico 3, Jamaica 1, Russia 1, Australia 1, Mexico 13, Argentine Republic 8, U. S. of Columbia 1, Venezuela 2, Republic of Salvador 1, Uruguay 1, Peru 2, Chili 3, Brazil 6, India 1.

Thus we see a vast preponderance of spiritualistic publications amongst Roman Catholic peoples. In the three most prominent Protestant countries, so-

called, of England, Germany and United States there were but 19, while in the three corresponding Roman Catholic countries of France, Spain and Italy there were 65, and I don't suppose that the past two years have materially altered the figures above given, of any of the 27 countries named.

Now are we to suppose that the people, particularly, of America reject Spiritualism or do they decline to support its newspaper press while accepting Spiritualism itself? Has the American spiritualistic press come up to the high standard morally, which the American people demand? Is the public dissatisfied with the general character of the paid for advertisements with which the columns of nearly all spiritualistic papers are filled? Are the statements therein given of remarkable phenomena, sufficiently sifted before endorsement, to inspire confidence even in the spiritualistic mind itself? If the public lose confidence in the reliability of a publication they certainly will not support it and if it aids impostors to swindle the public they ought not.

The English speaking Spiritualists of the world take their cue largely from America. Is that the reason the outside world declines to support even them? Are "Catholic" Spiritualists more conscientious and refuse to descend to questionable methods in their money getting? If so we need not be surprised that spiritual papers are better supported in Catholic countries and that they are more highly esteemed. I am not surprised that Germany is behind, because anything American is distasteful to her people, they hate innovation. To the common German a Lutheran priest is a second edition of the Lord and to the German scientist and scholar "there are no noble men but"—Ulans.

But there may be other reasons why a spiritualistic press is better supported in Catholic countries than in Protestant. One of these I opine is to be found in the fact that the beliefs of Roman Catholics approach the spiritualistic idea nearer than do those of the Protestants. They don't have to travel so far to get there. Now if any of us are prejudiced against Catholicism let us lay our prejudices aside while we examine the subject. We may denounce the methods and practices of individual Catholics; we may refuse to obey the mandates of pope and priest, we may reject Catholic creeds and rituals and with all this we may be truly American, but let us remember that there may be underlying principles of eternal truth, hidden from our view, beneath the vesture of the ecclesiastic. Like the gems of truth and wisdom which sparkle on the pages of our bibles, but are rendered obscure and difficult by the interpolations of ambitious men, so there may be, underlying the superficial red and yellow of Catholicism the ineradicable pencillings of a glorious picture. While we reject error let us not be intolerant of any man for his opinions, and while we search for psychical facts let us not repudiate the souls' intuitions.

There are some things believed by Roman Catholics which prepare them for the reception of Spiritualism, which are not to be found in Protestantism. First, the Catholic believes that there is constant communication between the unseen world and his church and to protect the ignorant from obsession

she, the church, declares that nothing of this kind is justifiable which she does not endorse. Second, the Catholic believes that the day of miracles (phenomena outside all known law) has not passed away but that, by preparation of the soul through religious observance one may become the object of divine interposition, which will reach him through the agency of saints and angels. Third, the Catholic believes in a future condition called purgatory, where the soul passes through a course of preparation before it is admitted to its rightful place in the spirit-world. Fourth, the Catholic believes in the transmission of virtues through material objects, such as scapulas, beads, crosses, pictures and the like, even as St. Paul did in handkerchiefs and so forth, and the priest performs a ceremony called "blessing" which is supposed to impart a certain virtue to the object blessed, to the end of accomplishing a closer union between the soul and the unseen kingdom. Fifth, the Catholic believes in the existence of both good and evil spirits, that the latter can be exorcised and the former attracted to us by our good deeds, thoughts and aspirations. Sixth, the Catholic believes that certain material conditions are necessary to invite and secure spiritual communication, thus the sacrifice of the mass, repeating prayer forms, attitudes of the body, hypnotization by fixing the eye on an object, such as the cross, the image of the Virgin and so forth.

There are many more beliefs of the Catholic which bring him in touch with Spiritualism, all of which are strenuously denied by the Protestant, which fact suggests a possible solution of the problem "Why are there more Spiritualistic publications in Catholic countries than in Protestant?" Another cause might be cited, that the Catholic feels a responsibility resting upon him in relation to all things of a spiritual character; even the poorer Romanists give generously of their means to support the cause in which they believe, (in this at least they are worthy of emulation). The Catholic has faith to believe that "his barrel of meal will not waste nor his cruise of oil fail" if he does his duty.

The Protestant religionist is farther removed by his belief from Spiritualism than the Catholic, but even he gives liberally to support the Protestant system and no amount of discouragement its capable of cooling his ardor to "spread the gospel," yet strange to say, he will ignore research into the actuality of that "hazy" world whereof he sometimes dreams and for which he spends his money. The Protestant missionary tells the "heathen" that immediately at death his soul will be ushered into an astonishing heaven or an astounding hell. Until he changes his doctrine and accepts the purgatory of the Catholic or the progression of the Spiritualist he will make no headway amongst people of common sense. No wonder there are small returns from his outlay.

The Spiritualists and Psychical Researchers generally are said to number millions here in America; why are not their publications more numerous and better sustained? It might be difficult to give a satisfactory answer, but as a set-off let me conclude this paper by showing what sacrifices are made by other denominations to build up their cause. I can



do this indirectly by giving the following little clipping from a daily newspaper:

"An interesting comparison.—In Smalley's 'Cost of the Gospel,' it is said, after an exhaustive comparison of the religious work done throughout the world by various Christian sects, that the following table illustrates very clearly the actual outlay required to bring into any one of the reformed churches each one of the people named: African, \$14; Italian, \$42; Spaniard, \$55; East Indian, \$60; Japanese, \$80; Chinese, \$100; Jew, \$2,800."

All the way from \$14 to \$100 is expended to make one Protestant Christian out of ordinary "raw material" who believes in an immediate heaven or Tophet. And the Jew. Ah! he comes high; \$2,800. Think of this, researchers into the mysteries of the beyond, and if you and I possess a good thing let us share it with the world by "spreading our gospel" through the unsubsidized press.

STURGIS, MICH.

### QUESTIONS ANSWERED THROUGH A MEDIUM.

(The questions printed below were submitted to a medium who the next day returned them with the answers which are given. The medium is a man of high character, of business habits and associations, who became a Spiritualist mainly, if not wholly, through his own experiences. The peculiarity of his mediumship consists not in the automatic character of the handwriting by which the communications are conveyed, but in the thoughts coming into his mind without any effort or conscious directive power on his part. He writes in his own ordinary handwriting page after page, without, he says, any thinking on his own part, without any planning, arranging of thoughts or selection of words by him. He distinguishes between this writing and his own in every case. He is satisfied beyond any doubt, that into his mind are introduced thought and combinations of words by extraneous intelligences, which form no part of his own mental processes.—ED.)

Question.—"Do spirits see and hear what is going on here?"

Answer.—"Spirits do not see with material eyes, therefore it would not be proper to say that they actually see the earth or its inhabitants, but they can perceive the earth through the minds of people on the earth if they are in rapport with them. Perhaps it will be well to explain that the power or ability to read the thought of another is necessary in order to secure any communication between the earth and spirit land, and this ability is not possessed by all; therefore all are not able to receive any impression regarding the earth or any person on the earth."

Q.—"Is it true that there are seven spheres, or is there an indefinite number corresponding to mental or moral conditions?"

A.—"Spirit land (so-called) is all space and all space is everywhere, without boundary lines; therefore the thought of different spheres, as different sections or places in spirit land is not correct. Spirits are as widely apart in their attainments as are the people of earth, and it may be that some writer in trying to explain this difference, has used the figure of 'seven spheres' though I cannot understand its application to the varied mental or moral conditions of spirit life."

Q.—"What is the mark of power and influence among disembodied spirits?"

A.—"The power and influence of a spirit, is determined by his intellectual acquirements in precisely the same way as on the earth. That is to say, a spirit is a man, woman, or child, and spirits' occupation is thought, both on the earth and in spirit-land, but the necessities of their material organization adds the duty of providing by manual labor for their wants, which do not, however, follow them into spirit-life, and therefore they have nothing to do but think. It must be understood, that there is always a plan or motive in the life of a spirit, and the thought of spirits is directed in the line of their interest."

Q.—"What kind of life in this world is the most conducive to preparation for the life which awaits us all?"

A.—"An earnest desire to believe what is true, will fit any person with the proper disposition for seeking the truth, and it will not profit any to believe what they cannot understand or perceive as true; therefore belief in itself is not the measure of a proper life. Character is a term or word which seems to include every thing which a person needs

for a proper life, and therefore character building, or the assimilation in one's life of all the good teachings that come to them, should be the main object and work of life."

Q.—"How much truth is there in the doctrine of reincarnation?"

A.—"The old doctrine of the 'transmigration of souls' modified and changed as it has been in different ages is not entitled to the consideration of thoughtful people, because it is simply a theory without any real basis for an argument that could result in such a belief as being well founded. The logical result of 'reincarnation' is annihilation, and it should require no argument to show the fallacy of such a belief."

Q.—"How much ordinarily does a departed spirit remember of earth life?"

A.—"It seems to me, that spirits must remember every incident of their lives on the earth, that made any tangible impression upon their minds, but it would be very difficult definitely to answer such a question, because it would not be possible for spirits to remember what they had forgotten, and they may not realize that they have forgotten anything. The thought is, that a spirit remembers in the same way that a person on the earth remembers, and it would be difficult to determine the unknown number of incidents that have left no impression on the mind."

Q.—"What are the signs of age in spirit life, beyond intellectual development?"

A.—"Time is only measured by material laws, and in spirit life, a person or spirit does not grow old, because of his occupation, but it sometimes happens that a spirit will feel old because of his coming back in thought to the earth, and learning of the wonderful progress, that has been made in every department of intellectual, and social life since his departure from it. I would not be understood as meaning, that time does not enable any spirit to reach the perfection of life or thought which he or she may seek, but it must be understood, that time in itself, does not add to the age of any person, either on the earth or in spirit land."

Q.—"Do people in spirit life have regular pursuits, avocations, and if so, can you indicate what some of them are?"

A.—"It is not always easy to answer a compound question either in the affirmative, or negative, but in this case it will do to say yes, because it will be apparent to any student, that if a person lives after the death of his material body, he must continue his life and function of thought, and this ability to think, furnishes the occupation of securing knowledge, which may properly be considered as the avocation of all spirits."

### THE WHITE ANGEL.

BY MIRIAM WHEELER.

I am an old woman now and the last of my family, and it seems to me to be a duty to give the public some account of an event which took place in my home before I was born, though my mother desired us to maintain strict silence about it, saying: "Some of the divine methods must be regarded with awe, and in all ages philosophers agree that it is not well to speak of the sacred mysteries to the vulgar. Cheap information for the brain congests that organ. True knowledge comes through experience, and slowly feeds and unfolds the complete man and woman. Ah well-a-day! that was before the Psychological Society began to investigate such matters, and undertook to report on what was true and what was false, that men might know what to think. For indeed the world is sadly torn in two as to whether matter or spirit is from everlasting to everlasting. Which is why I am to let this simple narrative utter, on behalf of the soul."

Five years of peaceful married life had given my mother and father three bonny children, two fair girls and one fine boy. The last, the most longed for, became at once the idol of the vicarage, and to a certain extent, of the parish. It grew to be a passion with my father to nurse and gambol with the

little fellow, which threatened to grow out of proportion to his parochial obligations. The affection which my mother felt for the infant was also overwhelming, and she frequently stated that she would not live if anything separated her from him. She did not in the least neglect her two little girls, but they were certainly not so dear to her as her boy. Under these circumstances the most trivial ailment of the child threw the parsonage into a fever of nervousness. It was always with a foreboding of approaching parting that my mother clung to the babe and refused to leave it day or night.

In July, 1826, an epidemic of measles ran through our village, visiting almost every house, but in no case was the disease fatal to the children who suffered with it. Measles in those days was not quite such a formidable illness as now when the germ appears to have evolved more nearly to that of the scarlet fever, and that germ has again differentiated into a more virulent one somewhat resembling typhoid.

But when the children were first developing the rash in the vicarage, and sturdy little Eric was fretting with the unwonted discomfort, my father would have the doctor come in to see him thrice a day.

"There is no danger, my dear sir," the exasperated and overworked country practitioner repeatedly assured him.

"I don't care whether there is or is not. We desire you to watch him particularly," was my father's reply. My mother nursed Eric unintermittingly. My elder sister has often spoken of her remembrance of the boy's golden curls which glowed like rippling sunlight in the darkened room in which the patients were in bed.

They had every loving care and shortly became convalescent. One fine sunny morning in August the doctor came for the last time and pronounced them all well. "Quite out of danger. I shall not call again, there is no necessity for it I assure you," he said, and at these welcome words the blood ran red in my mother's white cheeks, and she silently gave thanks to God.

"We have besieged heaven to spare him to us, to let our boy live," my father said, "and our petitions are heard at the throne of grace."

The doctor drove away. My father left the house to visit a parishoner who was in trouble. My mother left Eric for the first time since his illness. She stooped and kissed the round warm mouth, and the yellow curls which coiled about her fingers like tendrils, and the pink hands curled like sea shells as he lay asleep in his cot. She covered the soft, small feet and left the trained nurse to guard him while she took much needed rest on a couch in the low, long drawing room, the French windows of which opened onto the sloping green lawn and garden gay with huge sunflowers.

Very pleasant it was to recline there free of anxiety with the warm air blowing in, scented with the autumnal blooms. Lifting a grateful heart to the All-good she was too happy to sleep. Suddenly, though gently withal as breaks upon our consciousness the dawn, she became aware of a presence, a majestic figure robed all in white whose face shone with love and peace, whose personality combined the tenderness of a woman and the strength of a man. This being seemed to enter the window and pause by her for a moment regarding her with a look of sympathetic meaning, awed and silent she returned the gaze which poured divine magnetism into her.

The angel, for she knew that it was an angel, turned and softly passed through the door. She bound my mother lay and breathless, pondering what this strange visitation could mean, when a great cry rang through the house from the servants' hall. It jarred upon her, and she rose swiftly to quiet the disturbance.

Outside, converging from all quarters of the rambling house, were the hired inmates.

"The angel! The white angel! O ma'am, an angel has passed through the place, we saw it."

"Hush, James," she said, addressing the gardener.



"Be quiet, the Vicar would not like to hear you talking lightly or foolishly."

As she spoke the nurse descended the stairs with a blanched face.

"Madam," she said, taking my mother gently by the arm as if to help her to bear bad tidings. "It is true about the angel. I too saw it. And I know why it has appeared to us. Your little Eric has died in his sleep. Come and see him."

As though the angel's arms were about her strengthening her, my mother, calmly and tearlessly, followed the nurse to the sunny room she had so recently left her treasure in. The golden hair fell round the dead babe's sweet face like a halo. Kneeling by the cot she kissed him once again on the cold forehead, and then with a strong glad faith she was able to turn and say: "This is the wrapping merely of my dear. My boy is no longer here. He is not dead but alive, and in other worlds will develop more perfectly than in our keeping. Selfish have we been in our joy, perhaps, yet we have been spared the pain of seeing his body waste away. In our hearts his spirit will aid us to live and love every child for his sake."

"O woman, thy faith hath made thee whole," said my father, entering reverently, with eyes that welled with unchecked tears.

Leaving the chamber of death my parents gathered their household about them, and earnestly desired them to show their gratitude for the heavenly sight vouchsafed them by observing a silence about the matter. When we grew to be young women my father told us of the event, saying: "To me only no angel appeared. I was unworthy, for I had consciously neglected my public charge for a private joy, and in denying humanity had denied my Lord. Yet through your mother's eyes as through a glass darkly I too saw the White Angel."

## THE PROGRESSIVE SPIRIT OF THE CENTURY.

BY ALICE E. BRACKETT.

The spirit that rules our age is far in advance of that of any preceding century. To be sure there are disturbances and upheavals characteristic of the age, whose watchword is "upward and onward" in every realm of action. The tide of progress cannot be stayed. It is sweeping us on toward the goal of perfection that evolution points out. The birthright of freedom is progress. So long as man is in any way enslaved, to that extent is his progress limited, his growth stunted. He who is bound to his creeds, his doctrinal beliefs, is necessarily narrow and cramped in his religious nature. The soul's windows must be open to the truth in its simple and unalloyed form. "No man liveth unto himself and no man dieth unto himself." The progress of one man means the progress of the whole race, so intimately connected are the parts of the universal, and so powerful is the leavening influence of good in whatever form it exists. The external must remain and flourish. The illegitimate in nature must perish. Truth presents itself to us in many different garbs, and it is not always at first that we can detect the truth, so small is the kernel within its encasement of man-made creeds and vestments.

The present is a time of disturbance and unrest which betokens the working out of a better condition of affairs. That we are in a transition period where great changes are being wrought, no one of a thoughtful turn of mind can doubt, and that it is bringing us onto a higher plane of life is inevitable. The creed of the nineteenth century is universal brotherhood and independent thought and action in the spiritual realm. The dominance of spirit over matter is being recognized in its true light and the law of order and sequence is given its rightful place. The student of science has naturally an investigating turn of mind and seeks for the cause of things which lies behind the representation. The ruling motive of the universe is hidden. The source of power is obscure. We see the production always, but the secret spring of action is undiscovered. We know that certain conditions and combinations produce always like ef-

fects. The action of the sun on some chemicals will convert them into new compounds. One ray of light shining in a dark place reveals much to the naked eye. Let many rays be focused on a certain spot and how much more is revealed. Light enlarges the capacity of the eye to see what has already existed. We see according to the light we have. The inner or soul-sight must be opened and educated to receive divine illumination. The husbandman in planting his crops needs first to prepare the soil by loosening it out of its own bed of sterility and applying fertilizers to bring about the right conditions for growth and sustenance. The process of reproduction is a long, slow one. The germ seed needs to be carefully watched and tended after being deposited. The requisite amount of heat and moisture must be supplied. In a word every condition must be just right for the perfect development of the grain. Nature supplies the materials for the promotion of herself. She is her own handiwork. She creates according to the demands of the times and occasion. There is no limit to her productiveness. Man is a product of nature, a child of her own production, environed by laws that have brought him into being after a long process of regeneration which took ages to accomplish. After the human form had been completed, and the soul-principle had been revived into a newness of life and possibilities, man stood out distinct by himself, paramount in the scale of evolution, fore-armed for the exigencies that might arise in his march through time. His capabilities were vast, and were developed by the demands of the times in which he lived, and the necessities of the case that presented.

The unfolding of those faculties in man that adapted him to his place and work in the universe, was according to natural law and eternal progression, and thus has it continued to be down to the present time. A thorough investigation into the facts of history and science has proved conclusively that man's endowments have been in exact ratio to his environment, and their awakening to life and activity has been proportionate to his placing himself in rapport with existing conditions. Man finds his counterpart in nature, his interpreter, and it, in turn, is interpreted by him. The flowing of the one into the other—the interblending and commingling of the life forces produce ineffable results. We learn our lessons from the processes of nature. First the blade, then the ear, then the full-corn in the ear. Each period in the process of growth plays its important part in the work of creation. The years come and go in the life of a man and little seems to be accomplished, but no one should judge of the unfinished. Each thread in the weaving of a fabric is most necessary to the completion of the whole. So in the weaving of the web of life each factor, however small in itself, is a most important auxiliary in the rounding out of the plan of the universe. This is true of character-building as well. The little everyday acts go into the formative process of soul-growth—and the faithfulness to duties, small as they may seem, is the criterion of higher attainments. "Heaven is not reached at a single bound, we build the ladder by which we rise." Fame does not come by seeking for it. It comes to those who are in quest of loyalty to life and principle—to those who are battling for the right regardless of the outcome to self. The heroes of the world have been made so by the strict adherence to the duty of the passing hour, as it was revealed to them by the light of reason and intuition, two faithful guides. Aggrandizement comes as a natural consequence to such a mode of life. Self-earned glory is the only true glory. The pressing need of the hour is the blossoming out of the spiritual nature, to the subordination of the fleshly lusts, that are so prone to crowd to the front and hold man down to their level. Let each one look to the growth of his own better self and how soon would the world be metamorphosed into a better state of being. The effort of each one toward a higher life is a force mighty in itself to revolutionize and reform. Elevated thought and purpose leads to a higher mode of life. The power that works in

and through the spirit of man for the promotion of his higher instincts is correlated with the universal energy that pervades all space, and is limited only in degree of manifestation.

The greater the receptacle for this power, the more manifest will be its workings. All the teachings and tendencies of this century are for the education of the soul into the higher truths of right living—of serving, that we in return may be served. The pulpits, of whatever denomination, are growing into this spirit. Creed and dogma are less preached—and the spirit of brotherhood is broadening and deepening into channels of love and good-will which in time will undermine the bigoted structure of unsubstantial growth, which was reared on a false foundation, and will fall of itself. As the way is opened for the true and enduring faith, light will shine in and crowd out all the darkness of error and superstition. All the forces of this new civilization are bearing us on toward the goal of perfection. "We are living in a grand and awful time—when to be living is sublime." The world of spirit in which we dwell is the supreme agency of betterment. "The heavens are telling the glory of God." "The firmament showeth his handiwork." "Day unto day uttereth speech. Night unto night showeth knowledge." The intuitive knowledge of the soul expands to meet and grasp the universal, infinite source of all knowledge, which is eternal, and inhabiteth all space. Could the curtain, that holds from our view the infinite, roll back and disclose the wonder-workings of the power invisible, the soul would stand aghast with awe and admiration. Man stands today at the parting of two ways—one of which leads up to life, light and liberty—the other points to a narrow, cramped and dwarfing condition. That the tide is turning in the direction of the highway of truth and righteousness, is evidenced by the "signs of the times." Toleration, justice and freedom must triumph in the end. Out of bondage and struggle soul emancipation will come, universal and supreme, which is to usher in the millennial time of "peace on earth, good will to man."

## THE ETHICAL ASPECT OF THE EVOLUTION OF MACHINERY.

BY DR. C. T. STOCKWELL.

VI.

Is this an impossible state of things? Mr. Edward Atkinson estimates that seven persons can, with our improved machinery, provide bread for a thousand. That is, seven men, with the aid of improved machinery of to-day, can raise, mill, and transport wheat enough to supply a thousand, and then have time enough to bake and distribute the same. This fact, which ought to reduce the labor and enhance the wealth of the entire population, does not equitably enrich all alike and leaves the labor and the recompense too largely, as they existed before. But in this respect there has been, within the last fifty years, great advance. Even in England, and as late as the present century, when some one said he hoped the time would come when every man in England would read Bacon, Cobden replied that he would be satisfied to have the time come when every man in England might eat bacon. If the time has not already come when every man in England can do both, great strides in that direction have been made within the last half century.

Gladstone states that the general average of wages in England has advanced 40 per cent. within the last fifty years. And we know that great advance has been, and is being made in England in the matter of public education. And it is stated that every act of Parliament relative to public education has been taken since the revolution from hand-production to machine-production. Human selfishness, therefore, must be held accountable for the evils of the industrial system, rather than any unethical influence of machinery.

A broader and deeper view will, however, afford us some light here, and has a bearing on this question of the influence of machinery. The author of



"God in his world" expresses the thought so completely that I will quote from him a brief sentence. He says: "While it is held by many theorists that human selfishness is ineradicable, the movement of an unregenerate society is tending to a point where altruism is seen to be a scientific necessity. Men are beginning to comprehend the divine teachings of nature that there is no individual health except through the health of the community. They find, also, now that they undertake vast industries and commercial enterprises, that, having called so largely upon nature's vitalities, they are confronting also her larger spiritual meanings, unheeded hitherto; and that their vast and complex machinery, with its accelerations through steam and electricity, will not work without incalculable waste, friction and uncertainty as to its beneficent result to any one concerned in its management, except through a human fellowship in its control as universal as nature's own co-operation therewith. Thus the children of this world, keeping close to natural uses, stand face to face with vitalities whose laws point to Christ, and compel them at last to assume that selfishness is impracticable. Shall not the Christian accept the reality when worldly science cannot evade the similitude."

The above quotation, I suppose, expresses, rather floridly, perhaps, what Carroll D. Wright alludes to when he says that "invention has brought with it a new school of ethics." And it is in perfect harmony with one of Mr. Spencer's most pregnant sentences, viz.: "No one can be perfectly free till all are free. No one can be perfectly moral till all are moral. No one can be perfectly happy till all are happy." With Cardinal Newman the ethical conscience was the first principle of religion. Religion, in his view, was the outgrowth of ethics, rather than the opposing view, that ethics was dependent upon religion. However this may be, no thoughtful observer of the signs of our times can fail to perceive that even "worldly science" is coming to see that the ethical conscience is, must be, the first principle of any permanently successful industrial system. It is being demonstrated to both the church and the world that "there is something in life more sacred than life."

Men are subject to a three-fold tyranny—the nature imposed necessity for food, raiment and shelter. The great mass of men everywhere are slaves to this inexorable demand and can rise but little higher than the plane of physical wants and their supply, until he has gained the mastery over this slavery. When this is achieved then time and opportunity is found to reach out toward a higher plane of living. The means by which he is to gain this emancipation reside in his own powers of invention, and if the masses are ever to enjoy the resources of leisure it must come as the result of the power of machinery to multiply production. The almost marvelous efficiency of machine production as compared with hand production has not yet reached its limit. It is constantly increasing, and we may safely conclude that it will continue to increase until man shall achieve his emancipation over the lower wants with which he is now enthralled. When this time shall have come, indeed as it comes, he gains his opportunity for a higher and fuller life. Some one said that "The appreciation of art and the art impulse are inherent in the nature of man, and are not the products of civilization." However this may be, it seems clearly true that while men remain enslaved by the physical necessities alluded to above, no want of art can be felt. Relieved of this necessity and "the cave is evolved into a palace, and out of his rude shelter will come in time Westminster Abbey." The copy-book of nature lies open before all alike, but the eye of the enslaved toiler is apt to rise no higher than his thatched roof until the smoke and dust and tired nerve shall be cleared by the refreshing air of freedom, opening to his view the stars. If, however, he fails to improve the opportunity when it is gained and, instead, allows trivial vanities, ease, and supposed physical pleasures of useless luxuries to usurp authority over

him, he will simply pass under the thralldom of a baser slavery than that from which he has been delivered.

It is commonly held, however, and wisely held, I believe, that the safeguard against any such, at least, permanent degeneration lies in an improved environment; and it is the evolution of this environment with which we, here in America, at least, are now chiefly engaged. And as a means to this end invention and the mechanic arts hold a very important and essential place.

If this view of our subject is met with the charge of being materialistic, the reply may be made that we are to learn that the spiritual is manifested in the material. "Michael Angelo, ordered by Leo X. to quarry with his own hands the Pope's monument, comes down to posterity himself immortalized, the Pope forgotten." And it is no wonder that he wrote upon the pedestal of his sleeping statue "Sleep is sweet, and yet more sweet it is to be of stone while shame and misery last." Divorce the mechanical faculty from the art impulse and there would be no art. Sculpture, painting, architecture, music, are to-day the commanding accessories of, at least, the mother church upon which her influence largely depends. Divorce the mechanical from the spiritual and poetry could not marry itself to music in the deep-swellings harmony and rhythmic flow of sentences which answer from the organ loft above to the dim recesses of the chancel. And if these exert so potent an influence in the cathedral, surely their advent into the homes of the millions of burden-bearers can be no detriment, even though they be of the subsidiary grades, such as engravings, photographs, and especially the perfective arts of chromo-lithography and the artotype process. These have literally carried to the firesides of the poor the costly exclusives of the Vatican; more really beautiful art representations than were in the castles of English barons of the sixteenth century. And to the furnishing of these must be counted the inventive genius and all improvements in mechanism. What, therefore, the physical body is to the soul, commerce, invention, the industries are to the social organism. These constitute the body side of society and should be viewed as body is viewed. If it is ignored, or unduly neglected, the mental, the spiritual, must suffer also. In a very large sense the progress of the spiritual side of the social organism depends upon the progress of all those things that go to make up the purely material side of civilization.

From the foregoing, and like reasons, I for one, conclude that there is reason, very great reason, to grant full play to an optimistic view regarding the influence of machinery as a factor in the new civilization that awaits full development during the coming century. Any one, assuredly, who holds a belief that there exists an infinite intelligence, a dynamic force, behind the processes of the world's on-goings that impels toward righteousness, can take no other view. We are not warranted, however, in indulging that kind of optimism that acts as an opiate and reduces one to a state of imbecility or personal inactivity. This surely is not rational. For social evolution, it must constantly be borne in mind, differs from organic evolution. The most potent factor in human progress is not found in organic evolution, viz., the voluntary coöperation of man in his own development. He himself is a necessary factor in his own advance. He must coöperate with the forces external to himself that are calculated to elevate and uplift. He must, in other words, discover the laws of ethics, and get in right relations thereto. These open the realm of what ought to be; or, more exactly still, what, according to the unalterable laws of nature, must be.

(Concluded.)

#### PROFIT-SHARING.

The Board of Trade, forming one of the departments of the British Government, has lately issued a document of great interest to students of social economy. It is the report on profit-sharing, based on returns made to the Board of Trade by Mr. David F. Schloss, who is already well known by his review articles on labor subjects and his work on "Methods of Industrial Remuneration." His report, which deals only with the United Kingdom and its

Colonies, furnishes details concerning 165 cases of systematic profit-sharing, of which, however, only 101 continue in force, the others having ceased to exist. Mr. Schloss dwells on the importance of the attitude which trade-union organizations may be expected to take in regard to the adoption of the profit-sharing method. We extract from the report the following remarks on the subject, as given in a late number of Employer and Employee:

The principal objections which the trade-unions having actual experience of profit-sharing schemes in force at this moment appear to entertain to these arrangements, or to the profit-sharing system in general, may be thus roughly summed up. It is not considered right that employés should have to take the word of their employer, without means of verification, as to the rate of profit earned. It is thought wrong that workmen who are discharged by or voluntarily leave the firm should lose their right to bonus for the current year or should forfeit accumulations of deferred bonus. Arrangements under which participation in profits is confined to a certain number of the employés are disliked. Profit-sharing is objected to in cases in which the firm is considered to pay wages lower than those recognized by the trade-unions as the proper rates, and it is sometimes considered that the existence of the profit-sharing scheme has of itself a tendency to keep the wages of the employés below the proper level. It is also thought that the adoption of profit-sharing leads to an undue amount of overtime being worked, and to work being done at unduly high pressure and with too small a staff, the services of extra workmen, who, as it is contended, ought to be employed, not being called into requisition. At the same time the objection is taken that a particular profit-sharing scheme, or that the profit-sharing system generally, has the effect of depriving the employés of their independence and making them unduly subservient to their employers. Where profit-sharing is believed to have been introduced with the object of weakening the influence of a trade-union, the scheme is looked upon with very strong disfavor, while that employers who introduce profit-sharing usually, if not invariably, do so with this object in view, is an opinion sometimes entertained. In any case, it seems clear that the participation of employés in the profits of their employers, whatever may be the motive for the adoption of this method, is by many trade-unionists regarded with a large degree of suspicion, if not of hostility, being thought likely to induce workmen to connive at the breach of trade-union rules, and to tend all round to undermine the power of trade-union combination, and (as it is put in one case) "to remove the scope and field of operation of trade-unions."

Mr. Schloss thinks that some of the objections have reference to features inherent in the profit-sharing method in all its forms. In conclusion he says:

At the same time, although profit-sharing may perhaps turn out to be a palliative applicable with good results only in certain industries and under certain circumstances, the notable measure of success with which the introduction of this system appears, in numerous instances, to have been attended, must be held to justify its claim to be esteemed well worthy of careful examination by those who desire to consider in what direction it may be possible to effect an improvement in the existing methods of industrial organization.

#### THE APPLE AS MEDICINE.

Dr. G. R. Searles, of Brooklyn, N. Y., thus discourses on the apple as medicine: "The apple is such common fruit that very few persons are familiar with its remarkable efficacious medicinal properties. Everybody ought to know that the very best thing they can do is to eat apples just before retiring for the night. Persons uninitiated in the mysteries of the fruit are liable to throw up their hands in horror at the visions of dyspepsia which such a suggestion may summon up, but no harm can come to even a delicate system by the eating of ripe and juicy apples just before going to bed. The apple is an excellent brain food, because it has more phosphoric acid in easily digestible shape than any other vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions and prevents calculus growths, while it obviates indigestion and is one of the best preventives known of diseases of the throat. Everybody should be familiar with such knowledge, and I hope you will help disseminate it. In addition, next to the orange and the lemon, it is the best antidote for the thirst and craving of the person addicted to the alcohol or the opium habit."



## EXTRACTS FROM LETTERS.

We are necessarily so dependant on our few and limited sense perceptions for our knowledge, that it is not strange (despite the fact that we are gaining year by year a clearer realization of the limitations of our senses) that anything outside of the usual range of those sense perceptions gains slow credence, and owing to the general desire for the approbation of our fellow-beings one to whom may be granted insight into or knowledge of any truth not yet generally accepted, naturally shrinks from proclaiming that knowledge until his neighbors are brought into a state of mind in which such truth may be accepted as fully in accord with what is already known. When, as is sure to be the case ere many years in view of the rapid progress of its recognition by the world of science, Spiritualism shall be universally accepted as true, it will be thought surprising that mankind in the face of its ever-recurring phenomena through all the ages should have been so long in recognizing what those facts of phenomenon implied. Before I became convinced through my own personal experience of the truth of continued existence, I myself was blind to a great deal that was going on right around me in the world of which I am at present a part—and now understanding that, I am ready to believe there is still much more in this world quite unknown to me as yet. And it is a pleasing thought that so much lies before us as yet unattained, but which hope of continued life shows us to be sometime attainable by all. Among the things which a few years ago I was blindly unaware of was the widespread, yet partially concealed, evidence of the workings of intelligences outside of the seen side of life which now seems to me so prevalent. For instance in writing to a friend passing through bereavement's discipline whom I had not seen for many years, and of whose religious views I only knew through her membership and association with the Baptist church, I was surprised to find in a letter from her the following experience. I may premise, however, that I had sought to give her consolation through my own new faith in Spiritualism. After explaining that she had received no assurance in regard to me she was then mourning, she goes on to say: "We have a friend who held spiritual séances at his house a number of years ago and I attended one or two of them; then since sister Carrie died, mother has been interested and has had a few who are in sympathy with her meet at her house, some of which meetings I have attended, so I have seen something of so-called Spiritualism. There is one thing which I do believe, that is, that our friends do not lose their love for us after they are gone. I believe their work is to help us; and they influence us I think to do things which otherwise we would not do. You remember sister Carrie's little girl Theodora, do you not? She is now grown up, but is a slight fragile girl. She was at mother's one day and they had been operating Oulja. Mother said, 'Theodora, who knows but you can write with a pencil?' Theodora laughed at the idea but tried, and the first thing wrote some verses in rhyme. Mother and she were dumbfounded for there is no more poetry in Theodora than there is in a three-year-old child. She tried again and wrote more, and since then has written a number of pieces. Some with as many as seven verses in them. If mother asks a question it is answered in rhyme through Theodora's hand. We think it is wonderful. It was a great surprise to us you may believe. I am going to send you a few of her verses just to let you see them. She wrote a beautiful one to me personally, words of consolation for my lost one. You will notice in some of the verses the rhyming is not perfect, but when you remember that she knew nothing of Spiritualism, had not even been to a séance, and has not yet—in fact did not know anything personally about anything of the sort, and had never shown any disposition to write in rhyme previously. I think you will admit that it is all very strange and wonderful. I have a friend who has written a number of messages for mother and me, but she cannot get over the feeling that it is not right to do so.

She says if she only knew it really was our friends who thus write she would be quite willing to aid them, but she does not feel sure. I think she has had considerable evidence. One message she wrote was to console me for the loss of my dear one. She wrote that my little girl was not fitted for the hardships of this world and she had been taken away for her own and my good. But, oh dear! that is small comfort. I suppose I ought to think of her as much happier than if she were here—but it is pretty hard to do so. Just think of it Mrs. U.—a child you have had for six years and whose every little charm and characteristic you have come to know so well and whom you have watched over so carefully and whose future you have dreamed over——. Then she has to go through some terrible sickness and we see her die. Is it any wonder we mourn? Then if we do think it is only the body that is buried and the spirit is somewhere else, we question where? It is more comfort to me to think she can come back to me here, than it would be to think of her away off in heaven. I think heaven must be all around us, however, if we could only see it. I remember when I was a child I used to think heaven was right up through the sky miles away, and when children died wings grew from the shoulders with which to fly to it. What an idea!

"Mother has no doubt whatever but that sister Carrie has come to her many times. Once she sat in a circle with just a few special friends where soon there was evidence of some spiritual presence. Mother said: 'Carrie, if this is really you, will you try to take the comb out of my hair and lay it on the table.' The comb was immediately taken out and laid in her lap—not on the table. Mother was so affected with this strong evidence that she burst forth with: 'Bless the Lord, oh my soul; and all that is within me, bless his holy name!' She says she shall never doubt again. We have had several communications from Carrie and my brother who died when a child, and Mother prizes them above all things."

Truly that mother has reason to rejoice and believe, as should the sorrowing mother—her daughter—who writes the letter, who yet declares herself in another part of the same letter "a doubting Thomas," because as yet her own little one has not been able by reason of the unknown laws of other spheres, to make herself manifest.

The fact that so many widely varied communications produced through the hand by use of the "talking boards" like "Ouija," "Daesta," and planchette, and by trance mediums, etc., are given in rhyme, through the mediums through whom these communications are presented are not at all addicted to poetizing, awakens in my mind the question whether this fact is not an indication that musical rhythm is a greater factor in our universe than we are yet aware of; that in advanced spheres harmony is more than here the law, and so therefore those who have attained to even some of the lower spheres have become accustomed to think in harmonious ways which puts even our uncouth and clumsy language into as near rhythmic form as can be managed. Now in the case of the girl I have called Theodora (for as I said in the beginning of these "extracts" I give no real names, as these are private letters) how strange that the very first communication through her should be in rhyme, of which there was no previous expectation in the minds of those present or her own. The thought in the rhymes thus given, though commonplace, such as a young girl could easily assimilate, are full of words of consolation, such as departed ones would be very likely to offer in view of their own wider knowledge of continued existence. I quote a few sample verses from a message purporting to come from Theodora's mother—the sister of the friend who sent these verses with her letter:

TO THEODORA.

Mother waits for you in Heaven  
Watches over you all day—  
Keeps the angels guarding ever,  
Cares for you in a mother's way.

Why, then, when the world seems lonely  
Should you say "no friend have I,"  
For with mother's love abiding  
Can you say "I wish to die?"

When a mother passes over  
Leaves the dear on earthly plane,  
Does she forget we have our sorrows  
Or forget we have our pain?

Mother's near—and we should never  
Believe the ties are sundered apart,  
Because the Lord takes one who loves us,  
To another holier part."

This question as to why versified messages are so often given through those who have no inclination that way is one I would like to see answered clearly.

I have room only in this article to give an extract from a Unitarian friend showing the consolatory side of belief in continued existence: "I have just enjoyed Frances Power Cobbe's life and also your review of it. What a rich full life has her's been! I am glad that she does not disbelieve in spirits, but I wish she had investigated Spiritualism. For even her theism is not sufficient to mind, and Unitarianism is very cold and insufficient for me. Mr. Savage's kind is the kind I earnestly desire, and believe in. His faith and yours is my own, and it is a delight to be near friends in sympathy with me on this subject, although my own faith is now so firm that cavil does not lessen it in the least."

S. A. U.

## THE AMERICAN PSYCHOLOGICAL ASSOCIATION.

The third annual meeting of The American Psychological Association, held at Princeton College on December 27th and 28th last, under the presidency of Professor William James, of Harvard University, was distinguished chiefly by Professor Ladd's paper on "Consciousness of Identity and so-called Double Consciousness," and the President's address, the subject of which was, "The Unity of Consciousness." Professor Ladd stated that a metaphysical ego is not needed for the consciousness of identity; minds vary in their unity and reality. Double consciousness and hypnotic states should be treated in their relations to normal mental life, as the principle of continuity is not likely to be violated in this case. A man is not only that of which he is conscious, and therefore psychical automatism should be carefully studied. Our ego and automaton may act in co-operation or they may be in conflict; one or other may predominate. The automaton is evident in our daily life—in games, in dreams, in dramatic composition and acting, in prophecy. Ethically considered, a man is usually two or three rather than one. The sanest minds are at times divided into two or more selves, as much as are the most extreme cases of hypnotic or pathological double-consciousness. We should much doubt this, however, as these cases are accompanied by the formation of independent memories.

In discussing the unity of consciousness, Professor James stated that he was not satisfied with the views of either the Associationists or the anti-Associationists, and that he had an aversion to the doctrine of the "soul," which is not popular to-day within the bounds of the psychological Professor. He conceived his problem as that of how we can "know things together." He found the mystery of presence or absence as regards the object and the mind, to abide in the simple fact that the very smallest pulse of consciousness is consciousness of change. The minimum real experience gives us a passing moment, in which a going and a coming fact meet on equal terms, and what was is known in one indivisible act with what does not quite yet exist. This is the fundamental element of all experience, and therefore we cannot explain it; although we may seek to determine the exact conditions that decide what particular objects should be known together.

Professor Newbold read a paper entitled "Notes on the Experimental Production of Illusions and Hallucinations." He stated that in twenty-two cases out of eighty-six tried, he had produced illu-



alons by causing the patient to gaze into a transparent or reflecting mirror, such as water, objects of glass and mirrors. The phantasms usually appeared within five minutes, was preceded by cloudiness, colors or illumination of the medium, and varied from the patient's recent visual experience, but were often unrecognized and sometimes fantastic. Successive images were usually related, if at all, by similarity, but often no relation was discoverable. The image was often destroyed by movements of the medium and by distracting sensory impressions and motor effort. Professor Newbold was not inclined to regard the phantasms of the glass as demonstrating the existence of sub-conscious automatisms, but rather as illusions of the recognized types. But he was not prepared to deny that visual automatism might in some cases exist and be traced in such phantasms.

In the report of the meeting by Professor J. McKeen Cattell, the secretary, as given in *Science* for January 11, 1895, he refers to articles by Professors James, Baldwin and Dewey in the last three numbers of the *Psychological Review*, as pretty well making out Professor's James' original theory, "that the mental state is rather the result of the expression than that the expression is caused by the mental state. The movements are not caused by the emotions, but aroused reflexly by the object, and are or have been useful. Thus the animal in the presence of its enemy may feign death or run away as will best contribute to its chance of escape, and a man may be 'paralyzed' by fear or flee according to circumstances. A man sneers because his ancestors were preparing to bite. The mental emotion results from movements and other changes in the body, being largely due to altered blood supply and the like."

#### CHILD THOUGHT.

The ideas which young children entertain in relation to themselves and to God, are entertainingly considered by Professor James Sully in the January number of *The Popular Science Monthly*. He mentions that the child's earliest idea of self is obtained through an examination of his own body with the senses of touch and sight. In taking hold of a part of their own body children are at an early age impressed with the fact that they acquire a different kind of experience from that which they obtain by grasping a foreign object. This must be because in the former case the resulting sensation is much more complex than in the latter, being in fact a combination of feelings, derived from the hand and the touched parts of the body, which when often repeated become organized as a conception of a bodily self. Moreover, as Professor Sully states, "the growing power of movement of limb, especially when the crawling stage is reached, gives a special significance to the body as that which can be moved, and by the movements of which interesting and highly impressive changes in the environment—e. g. bangs and other noises—can be produced."

At the same time there are reasons for thinking that the limbs are regarded as subsidiary portions of the self, if thought of as belonging to it at all. The actual body or trunk is that which is the seat of the most important and frequent feelings of pleasure and pain, those attending nutrition and "impeded respiration and digestion and the corresponding reliefs." Thus it may be that young children when sucking their fingers or toes, may be under the delusion that they are thus dealing with a foreign object. Probably the idea of self, indefinite at first, is formed long before it is located as an entity in a particular part of the body. If Professor Sully had made a personal study of babies, he would doubtless have referred to their self-assertion at a very early age, which they exhibit by violent cries and contortions. Although babies at first apply everything to the lips, yet as the face cannot be seen, "the soul was lodged in the trunk long before it was assigned a seat in the head." When they see their faces in a looking-glass they do not, until the experience has been repeated frequently, associate the image with themselves. This they do finally, through seeing that

objects which they recognize as belonging to them are reflected at the same time, aided by inference "of analogy from the doubling of other things by the mirror." Probably the self becomes identified more especially with the head through the action of the eyes as the organs of sight. Professor Sully relates that a little girl, three years old, when lying in bed shut her eyes and said, "Mother, you can't see me now." On the mother replying, "Oh, you little goose, I can see you, but you can't see me," the child rejoined, "Oh yes, I know you can see my body, mother, but you can't see me." Here the self is associated with the sight, and the eyes are closed much on the same principle as that which leads an ostrich, when closely pursued, to push its head into a bush. The real idea entertained by the child would be that it possessed a "living" something which could be seen through the eyes, and its self-consciousness would be that it was actually alive. Thus, the same child one day said to her mother, "Mother, am I real, or only a pretend like my dolls." By "real" she evidently meant "alive," and she was not far from the state of mind of primitive man, who thinks that the animating principle can, as a soul, survive after the death of the body. At five years of age, the little girl referred to, made a clear distinction between the body and its internal principle of action, in saying when corrected in her curious statement, that bears in the Zoological gardens are fed on dead babies, "Why not mother? It is only their bodies. I shouldn't mind your giving mine." Professor Sully refers to the strange thoughts which some children have regarding their past self. Some little boys speak of themselves as having been girls when smaller, although it does not appear that girls think they had formerly been boys. Probably the difference arises from the fact, that boys look upon themselves as superior to girls, and are able to convey the same impression to the girls themselves. But one little boy also said, to describe the state of things long ago, "When I was a big man," and Professor Sully suggests that much of a child's time is passed in fancying himself transformed by some wondrous magic into some other personality. It is more probable, however, that the little boy is merely "trying to express the idea of a state very, very different from the present, a phase of his existence which he cannot join on to the later and nearer, and which he is forced to regard as another existence." That he should pitch on the "little girl" and the "big man" is not strange, seeing that these are the only other personalities known to him which would properly express his ideas on the subject.

If the child's thoughts are carried to a more remote past, a time before it was born, its mind is greatly perplexed, and it is not surprising if sometimes the child questions any such antecedence. A lady said to a boy of five, who regarded himself as somewhat smart, "How ever did the world go round before you came into it?" He at once replied, "Why it didn't go round. It only began five years ago." This was not necessarily mere conceit. The child is the centre of his universe, and hence it is difficult for him to realize that things existed prior to his appearance on the scene, or if they did, at least that they were not very different from what he knows them. Professor Sully remarks in relation to this phase of child thought, that "the child is naturally a Berkeleyan, in so far at least that for him the reality of things is reality for his own sense-perceptions."

It must not be forgotten that children are naturally very clever within their own mental range, although some are smarter than others. They have a logical acuteness which would be surprising if it were not general, and hence they readily draw inferences, from their actual experiences or from what they have been told, that are incorrect only because the knowledge thus gained is insufficient. We think in this way may be explained the ideas entertained by children of God and heaven. Of these they could have no idea unless they were first told something, and with this is incorporated such results of their own experience as will logically fit in. Thus if good

people are thought by Boston children to go to the country when they die, it is because the best things are supposed to be found there; and probably the Bostonian location of heaven is not now so definite as it was formerly. The difficulty of understanding how people can be buried, and yet go to heaven, ought not to be great if children in general can distinguish between their bodies and the "self" that inhabits them; and where this self is associated particularly with the head, the thought would naturally arise that the head goes to heaven, although the rest of the body is buried. This was the opinion of a little girl of five, while a little boy of six supposed that God took the breath to heaven, a notion which was suggested no doubt by the association of breathing with life.

We cannot follow Professor Sully in his discussion of the notions which children entertain as to the nature of God. These necessarily reflect in great measure the ideas they receive from others; but as Feuerbach has shown, the child's deity, like that of a grown-up man, is a projection of himself, and therefore he will be largely an expression of what the child would desire to be, if he occupied such position. We fully agree with those who think that children of tender years should not have added to their perplexities thoughts about God, or of other things which are necessarily incomprehensible to them, and with which their little lives have no concern. They have much to learn in acquiring a knowledge of their surroundings and of their relations to other beings, and education may properly be thus limited until they are able to understand more abstruse matters. The intelligent child, however, learns much by observation, and if its surroundings are favorable it will acquire ideas on such matters when its mind is prepared to receive them.

#### AUTOMATIC COMMUNICATIONS.

On a recent evening I had been reading with much interest the exceedingly careful statements made by Professors Lodge and Myers, with that of Mrs. Sidgwick, in regard to their experiences at séances held on a lonely island in test of the power governing the mediumship of Eusapia Paladino; and as I read I occasionally commented favorably on their careful statements and good work. Later in the evening I sat down to see if I could get any writing, and after a few personal communications were received and intimation given that not much more would be got that evening, I asked if before they went some parting word might not be given of their own accord.

Ans.—"Thou sayest not what word we shall voice."

Ques.—"I would like some word of advice as to my own course of action."

I was not expecting the reply to be given in rhyme—nor was I at the moment thinking at all of what I had been reading, but it will be seen that the intelligence which guided my hand had in mind and with some disfavor the experiments of the scientists or their carefully guarded statements.

Answer:

"Based on your material plan,  
Spirit aspirations scan  
With studious care the powers and parts  
Of mortal souls, whose busy marts  
Where good doth still take gainful guise,  
May take from us in any wise  
Such word as wisdom of our sphere  
Loved souls on earth should send to cheer—  
When doubt of all we say prevails  
Among your wisest—and details  
Of worthless tests of our good will  
Toward your hundred men of skill  
Are given with waste of words, distrust  
Of plainest evidence. We must  
Therefore doubt wherein would be  
The good of showing, e'en to thee,  
What our presence might advise  
To guide and guerdon mortal lives."

This surprised and interested me as shown



of resentment at my apparent admiration of the guarded statements of the members of the Society for Psychical Research, when really I was expressing my satisfaction that the exhibitions of un-  
common intelligence had been so powerful as to at least partially convince such scientific minds. The expression "your hundred men of skill" I take to mean the comparatively few people of scientific talent in the world, but never would my own thought take that form of expression. Personally I found food for thought in these lines. I will add here a few lines given me at another time as an adieu:

Ques. "What is your good-night word to me?"

Answer:

"Show you that in spirit spheres  
Bonds of soul the spirit cheers;  
And while you in earthly rounds  
Seek to fathom spirit bounds,  
Your search, your tests, your anxious thought,  
By spirit powers are still enwrought."

S. A. U.

### IMMIGRATION.\*

According to the Rev. Joseph Cook this country is, theoretically at least, a paradise where the oppressed of all nations can find a home, and its motto should be "welcome for the worthy, protection to the patriotic, but no shelter in America for those who would destroy the America shelter itself." He quotes from a report of the Senate Committee on Immigration that "dangerous immigrants should be excluded, and among these are polygamists, anarchists, nihilists, and, in general, paupers, criminals and contract laborers." These persons would appear to be placed in their order of merit, and thus polygamists and anarchists come first, and criminals and contract laborers come last, while nihilists and paupers are intermediates. All, however, come within the class of dangerous, even Governor Morton's second coachman, and they are all equally un-American. Mr. Cook is supposed to be a minister of the gospel, but instead of following in his Master's footsteps and calling the poor and the miserable to the banquet, and aiding them to improve their lot so as to become worthy citizens of our great republic, he would absolutely exclude them as "dangerous."

That some discrimination should be exercised in relation to the coming of immigrants may be granted, but it should be limited to the really dangerous criminal class, and to those poor persons who through age or physical or mental disability can justly be classed as paupers. Judging from the tone of Mrs. Atchison's remarks, however, she has a strong feeling in favor of placing much greater restrictions on immigration than even the Report of the Senate Committee would justify. When referring to the influence of education upon the solution of the "foreign problem," she says that the best educated of our foreign elements, the Germans are seeking the perpetuation of the German race in America, instead of the formation of a great American nation by the blending and development of the better characteristics of all the heterogeneous elements of our population. . . . The same is true of other foreign elements, which are profiting by their example and using the same tactics." That the formation of such a great American nation is desirable cannot be questioned, but if what the authoress says is true, the legitimate inference is that all German and other foreign elements, except the Anglo-Saxon, of which she speaks very highly, ought to be absolutely excluded from the country. In another place we are told that of eight million foreign-born non-Anglo-Saxons "by far the larger proportion are Catholics or Lutherans, and with their millions of descendants can be counted as hostile to our public school system." But how can this be cured except by exclusion of this dissenting element! It is only fair to say, however, that the authoress is not so radical as

the passages we have cited would suggest, in her views as to the proper restrictions to be placed upon immigration. These are directed against illiteracy, criminality, pauperism, and non-naturalization, and such being the case, we think reflections on the conduct of those who are citizens of the United States, and who sin only in being what Mrs. Atchison thinks is un-American, might well have been omitted. In time all the various elements will be Americanized. Certainly every state should require that every child in it learn to speak the English language and become familiar with the duties of citizenship.

The authoress considers the criminal statistics of the country, and she affirms that "the area having the largest foreign population relative to the native white population is also our greatest criminal area, and furnishes the largest number of criminals for our prisons and jails, and the largest number of delinquents for our juvenile reformatories." This is true of all the States within the North Atlantic and the Western Divisions, but not of the States of the North Central Division; as here Wisconsin, Minnesota, North and South Dakota, and Nebraska show a larger percentage of native-born than of foreign-born convicts. This speaks well for the character of the foreign element in these States, and it may be justly inferred that the unfavorable character of that element in the other States accounts for the greater proportion of foreign-born criminals. We would point out in this relation that while statistics show in Great Britain and Germany a marked decrease in crime during the last decade, in the United States they show a marked increase! Mrs. Atchison mentions that juvenile reformatories show a relatively larger number of females delinquents of native parentage than formerly, and she accounts for the fact by the influence of the criminal foreign element. We do not see any ground for this inference, however, and we think the fact may be largely due to the want of proper moral education and the defective "bringing up" of children which is one of the defects of our social system.

### A WORD TO THE WISE.

Readers of THE JOURNAL must expect to see expressed in the columns of this paper views with which sometimes they do not agree. We cannot have freedom of thought and discussion without diversity of opinion. Entire uniformity of thought means, to use one of Tyndall's expressions, "intellectual peace at the price of intellectual death." That is what is implied by subscribing to creeds written before we were born as finalities, without the mental vigor and the courage to examine and discuss them. People who do this "think in herds," subject to authority. Those who are emancipated from authority think for themselves, and since they occupy different positions and have those mental differences which result from different individualities as well as different environments and experiences, it is impossible that they shall have upon all subjects the same convictions. The motto of such persons should be: "In things that can be demonstrated unity; in things admitting of doubt free diversity; in all things charity." By comparing and discussing their different views they may hope to come nearer together and to work along common lines in cooperation with one another.

These reflections have been suggested by letters which THE JOURNAL has received, not merely dissenting from the views of some of our contributors, but protesting against the insertion of their articles. In several cases fault has been found with us for printing articles without editorial criticism of them. When THE JOURNAL offers an "Open Court" for free discussion, when it affords a medium for the "Voice of the People," why should articles be excluded or be made necessarily subjects of editorial criticism because some subscribers, or even because the editors cannot agree with them. If any subscribers see views advanced in THE JOURNAL which they think untenable, let them send us a reply, written as concisely as possible, pointing out what they con-

ceive to be errors and presenting their own views—a method much better than that of finding fault with us for inserting articles which express views different from their own. A word to the wise is sufficient.

### WHAT IS CHRISTIANITY?

I heard the assertion to-day that the best scientific works, and, in fact, ninety per cent. of the literature that was worth reading, has been given to the world by authors who do not believe in Christianity. Will you give me the names of some leading scientists who are Christian, and also the names of some leading authors who hold the Christian faith?

C. A. S.

This question, periodically asked, raises a profounder question: What is Christianity? If Christianity is the belief in three divine persons (who are not persons in a sense which an unlearned man can understand); in the existence of sin and death through the fault of the ancestor of mankind; in the propitiation of God by the sacrifice of the innocent for the guilty; and in the endless misery of a multitude of mankind, then the assertion above made is true. Mr. Herbert Spencer, in opposing Christianity, regards himself as opposing the above-named tenets and others of like character. But if by Christianity is meant that conception of God, and of the life acceptable to God, and of Jesus Christ as the ideal of that life and the beloved of God, which is presented especially, but not exclusively, in the Synoptic Gospels (the first three), then the exact reverse of the above assertion is true, and it would not be easy to give the name of any respectable scientist or leading author who is hostile to Christianity so understood. Indeed, Mr. Spencer himself, in his "Data of Ethics," comes essentially, if not formally, upon what, in his view of the matter, appears to be Christian ground.—The Outlook.

JOHN BURNS, the English representative of labor, has been much abused by the Chicago papers, for his remarks in regard to this city and this country. Why? He says our tenement houses are villainous. That is true. He says our officials are in many cases rascals. That is true. He says: "Schools splendid, libraries excellent, jails too, good, roads bad, streets worse, drainage the same, art museums good for the age of the country, corporations exacting, tyrannical and extravagant, railway traveling palatial for the rich, and better than any I have ever seen for the poor." What, asks one of our papers, is there false about that? We ought to be glad to have Burns come here and tell us the truth, and we ought to try to keep him. He is more pleasing than the fool Englishman of society who comes here, eats the terrapin of the fool American of society and then goes back to blackguard his fool American brother in a book.

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\*Un-American Immigration: Its present effects and future perils. A Study from the Census of 1890. By Rena Michaels Atchison, Ph. D. With an Introduction by Rev. Joseph Cook. Chicago: Charles H. Kerr & Company. 175 Monroe Street, 1894. Pages 199. Price, \$1.25.





## NO BARREN HOUR.

E. J. HOWES.

Then we too shall be half-gods, and perhaps shall engage in world building, so that more beings can live who can glorify God (life) and enjoy life forever.

—Abby A. Judson.

When space grows strangely beautiful  
From realms where beauties never fade  
To fade beyond our straining clutch;  
Just over us we feel the touch  
Of homes no barren hours invade.

No barren hours beyond that shade  
Where sight of us expires to gaze  
And what survives is rich in breath,  
And we no more live on "in death,"  
But all that lived in happiest days.

Above the earth so drenched and green  
That gloom steals fast this twilight hour,  
Hues deep illumined softly blend,  
Heavenly serenities descend  
Telling of zones of fadeless power.

No barren hour! Oh sweetest sense,  
And thought that henceforth God and we  
Are so far one and reconciled,  
That time no more can be defiled  
With dole to mar its symmetry.

## LOVE'S SERVICE.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.

The world may sound no trumpets, ring no bells,  
The Book of Life the shining record tells.  
Thy love shall chant its own beatitudes  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad;

A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou tenderest.

—Mrs. Browning.

## THE IMPORTANCE OF PHENOMENA.

TO THE EDITOR: It begins to look to many who are interested in Spiritualism, as if the importance of the phenomena was being lost sight of by some of our journals, which owe their existence in common with Spiritualism itself, to the astounding facts of phenomena.

No doubt those who have become satiated with and thoroughly satisfied of the reality of these occurrences, need no further proof of the subject, and can afford to cultivate pure philosophy and calmly contemplate the future which eternity holds before them. But to the thousands who are seeking for facts, so that they may find rest for their souls, and for the doubters who require their minds to be fortified, and to the anxious inquirers at all times, it is absolutely necessary that a constant succession of experiments be kept up and recorded in the line of spiritual phenomena. What is wanted are facts, first, last and all the time. It is all very well for us to try and comfort our souls with the thought that there is some unseen power somewhere that will take care of our future, and that we are sure of a lovely time in some coming condition; and also to prove by unanswerable logic, that as matter is eternal, therefore that spirit which is behind it must also partake of that quality without any doubt. But the ordinary individual who sees things as they are and is not blest with any great bump of hope beyond the common, feels that one fact of spirit intercourse with mortal man is of more importance than all the beautiful theories that were ever spun. Hope is a good thing, but knowledge is better; let us know the truth if possible, no matter where it may lead us. There have been and still are tons of matter written and printed in the world by fanatics and egotists, as well as flatterers, in praise of some imaginary being who will furnish us all with a most delightful abode after death; although profoundly indifferent to the misery and suffering of millions of creatures in this life who are mostly innocent of any wrong. It is evident enough to an unprejudiced mind that whatever is the cause of our being here, or wherever we may tend in the future, that there is not the slightest attempt made by nature to elucidate the mysteries of our existence, or to lift the veil of the future, if there be any future. Therefore in the pursuit of

knowledge and truth we should huff with delight this raising of the curtain of death by spirit intercourse, even if it be only a little way, and even that little handicapped by the impossibility of interpreting spirit environments into earthly conditions of mind. We have read considerable of late about the uselessness and impolicy, as well as the fraudulency of platform tests. It is true that fraud exists in almost everything, especially where money getting is concerned. But the fact remains that there is a great deal that is genuine even in the platform tests and inspirational speaking, and the public flocks mainly to the gatherings and camps of Spiritualists for the purpose of listening to these mediums and speakers who are the loadstone and attraction and center of the assembly, and without these platform exhibitions the very backbone and foundation of the camp-meeting would be gone forever.

Although only a beginner myself in the paths of spiritual research, I have attended several camp-meetings at Lake Pleasant and have been much edified and pleased at listening to addresses there by inspirational speakers. I have a case in mind which occurred to a friend of mine who is an old and experienced Spiritualist and a man of undoubted veracity. He happened one evening to enter a hall in Troy where a mediumistic speaker was addressing the audience; he was unknown to the speaker and took his seat rather in the rear of the room where he would be unobserved. In a short time the speaker was controlled by the spirit of a gentleman who had passed away at North Adams, some time before and who was well known to my friend. The speaker proceeded to describe correctly the manner of his taking off, with his name and many other connecting incidents, all of which my friend paid little attention to as he thought these facts might have been gotten by outside methods, but what was his astonishment when the spirit control called particular attention to my friend where he sat and told him that although he had known him but slightly, and then only in a few business transactions, he knew him to be intimately acquainted with his most particular friends, and wanted him to mention his coming back to them, and that he would give further disclosures at another time. The latter part of the speaker's remarks were strictly correct and could not have been obtained by any surreptitious methods. It is well, therefore, for us not to be too hasty in supposing that all platform tests are worthless. But let us "seek the truth and pursue it."

J. R. CHIPPENDALE.

## USURY.

TO THE EDITOR: Will you kindly allow me to suggest the following to the spirit who dictated the article "Rights of Labor" in your last issue. To save space I will use the assertive form, leaving your readers to place as much value on my remarks as they see fit.

There is in operation throughout our social fabric, a factor which has always brought, always will bring, if allowed to persist, the great majority of the people to destitution, no matter to what extent they practice the virtues, industry and economy. That factor is usury, and its most malignant forms are rent and interest, (as the terms are most commonly used.)

I believe that very few people are really alive to the actual nature of increase. It is to the last degree deceptive. How many are there who can readily accept the statement, that any sum, at any rate of increase, compounded at stated periods, according to the general practice, will eventually absorb all the products of labor? Yet such is the truth. Rent on land, and interest on money, are the fruit of monopoly and monopoly, and money monopoly, and here I would ask the reader not to confuse rent on things monopolized, with rent which is subject to full competition. We allow private monopoly of land, which leads inevitably to the possession of all desirable land by a few. We arbitrarily restrict the volume of money, and coincidentally the volume of exchanges to the amount of a yellow metal which we accidentally discover, plus the amount of credit that metal will sustain. By legal enactment we endow money with almost superhuman power, then restrict the volume of it and make its services so difficult to secure, that we forget it is not gold or silver that constitutes the real basis of all currency, but labor and its products. Servilely worship at the feet of a god of our own creation. There is no lack of security for such an issue of currency as would

enable us to do all our business for cash, and thus cause interest to disappear. But that would not suit the money lenders.

There are to-day, I believe, but two monopolies which seriously demand our attention. (Formerly there were various spiritual monopolies, but they have "struck a hard row of stumps.") The industrial monopolies that we make so much fuss about, combines, trusts, aggregations of capital and machinery, etc., owe their existence to one or the other, are effects, not causes. The prime cause is human greed, our insatiable desire to get something for nothing, and the greatest tax placed upon us, is the enforced idleness which results.

A good condition, (or law), is good for all, but it is self-evident that no matter how industrious, or economical we are, we cannot all live on rent, interest, increase or profit. We may however, all produce wealth, and it is conceivable that we might all produce an easy competence, especially as a large percentage of wealth, (sometimes estimated at 80 per cent) is the output of machinery. It may be bad taste in a "walking delegate" to ride in Pullmans, or smoke cigars, but I cannot see that I have a right to suggest how my neighbor shall spend his money, so long as he does not harm anyone, and gets it honestly. The more he spends the better trade is, and the more I can spend. We might all economize until we retrogressed to a very primitive condition.

That which concerns this portion of the spirit-world is, that men should see that it is much better in every way, and for all that we endeavor to attain a higher standard of morality, in plain English quit stealing. We cannot all live by theft, otherwise that might prove an easy and unobjectionable way out of our difficulties. There, my dear sir, I have crowded as much wisdom, and possibly things not so wise, into as little space as I can.

DES MOINES, IA.

J. T. R. G.

## THE TRUTH ABOUT SNAKE CHARMING.

Next day I invited a flute-player to charm my snakes. I myself went into the room to note results and sat down in my usual place among my pets, leaving the musician outside in the hall, so placed that the snakes could not see him. He played his sweetest tunes. The "Last Rose of Summer," "Annie Laurie," and "Home, Sweet Home," had no effect, so I called to him to play something quick and lively. Accordingly, he gave us "Pop goes the Weasel," "Miss McLeod's Reel," and "The White Cockade;" but never a snake moved. I then invited him inside, but the result was the same, the flute was a failure. Next day I tried the violin. The performer again sat outside, but all his efforts were useless; both quick and slow music were alike lost upon them. On my invitation he came in and sat still for a few moments preparatory to commencing afresh. He soon thought himself an Orpheus; for as he began playing, the cobras stood up on the floor. "Aha!" said he, "see that!" However, believing that they were only alarmed at the quick movements of his arm, I stood over between him and them, thus cutting off their view, whereupon they showed that their fears were quieted by gently lowering themselves to the floor. On the table was a glass-fronted wooden box in which was a large puff adder. I got the musician to sit close opposite to this and play his loudest, but the snake never showed the slightest sign. Then at my request he went round behind the cage and let one end of the violin rest on the top of it. At first he played the higher notes, and the snake showed no sign; but when he touched the deep bass chords the animal swelled himself up and began to blow as if alarmed. Thus from the instrument resting on the wood of the top the vibration was conveyed to the whole box, and the snake felt it throughout his entire body where he lay in contact with it, in the very same way that I myself felt it when I laid my hand upon it. Many trials were made with other instruments, but always with the same results, viz., 1. Music from an unseen performer had no effect whatever. 2. If the performer were seen, any noticeable movements of his would alarm the snakes, but in exactly the same way as if he made no noise at all. 3. They gave signs of disturbance when the vibration, especially of bass sounds, was communicated to the material on which they lay.—From The Cobra and other Serpents, by G. R. O'Reilly in The Popular Science Monthly

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Pamphlet, 101 pp. Price 25 cents. For sale, wholesale and retail, at THE RELIGIO PHILOSOPHICAL JOURNAL Office.



## WOMAN AND THE HOME.

### THE "NEW WOMAN."

She does not "languish in her bower,"  
Or squander all the golden day  
In fashioning a gaudy flower  
Upon a worsted spray;  
Nor is she quite content to wait  
Behind her "rose-wreathed lattice-pane,  
Until beside her father's gate  
The gallant prince draws rein."

The brave "New Woman" scorns to sigh,  
And count it "such a grievous thing"  
That year on year should hurry by  
And no gay suitor bring;  
In labor's ranks she takes her place,  
With skillful hands and cultured mind;  
Not always foremost in the race,  
But never far behind.

And not less lightly fall her feet  
Because they tread the busy ways;  
She is no whit less fair or sweet  
Than maids of olden days,  
Who, gowned in samite or brocade,  
Looked charming in their dainty guise,  
Burdwell like violets in the shade,  
With shy, half-opened eyes.

Of life she takes a clearer view,  
And through the press serenely moves,  
Unfettered, free; with judgment true  
Avoiding narrow grooves.  
She reasons, and she understands;  
And sometimes 'tis her joy and crown  
To lift with strong, yet tender hands  
The burdens men lay down.

—E. Matheson in Chamber's Journal.

### WOMAN AND THE PUBLIC SCHOOLS.

Grace H. Dodge in Harper's Bazar: Women's place as teachers in schools has never been disputed, and we see everywhere five-sixths of the teachers in primary and grammar school systems women. Why in the past has there been a question that woman's influence and place should not be officially recognized in school systems? Why in this country are there so few women on school boards, either as trustees or commissioners? Why are there, at this present time, no women on the boards of New York and Brooklyn?

Various answers could be given, but no one can now say that women should not be represented, when the above-named boards oversee and control over 5,000 women teachers and 300,000 children! Women serve everywhere on the school boards of Great Britain, and three at least sit on the great school board of London. Only two weeks ago Miss Davenport Hill was elected to represent the city of London itself, and had 9,000 majority, though her opposing candidate was a prominent duke. In France the influence of women has been felt in national educational commissions, and the same is true of other countries. No one who has studied the grand work of the women in Western States, known such women as Mrs. Flower, of Chicago; Miss Halliwell, of Philadelphia; Miss Pingree, of Boston, but would wish that in every city at least six such women could care for the public school interests of the children.

School systems means infinite detail; women are accustomed to consider detail, and are anxious to investigate and study such matters, realizing their importance upon great. Women's perceptions and intuitions are apt to be keener than men's, and these qualities are needed where children are concerned. Women have more leisure than men during school hours, and therefore can visit thoroughly, and can have time for conferences and discussions with principals, teachers and parents. Women, being constantly in touch with childhood, can better map out courses of study and select school books upon their merits.

The suffrage campaign of last winter was an instructive one, and so paved the way that, no matter how women stood on the platform, they in New York city loyally united, the past fall, in the temporary Woman's Municipal League. Realizing the necessity for continuing the work, the Woman's Civic League has been permanently organized, and this will be worked in four great divisions, education standing first.

In the division of interests to be represented by the good government clubs of our city, Club E has been assigned education and public schools. The gentlemen

realized that alone they could do little, so asked the cooperation of women prominent in broad work. The woman's auxiliary committee is the result. This committee will work with Good Government Club E, sharing its clubhouse on East Eighteenth street, and study school problems. It hopes soon to secure similar committees in connection with other good government clubs, and that before long the city may be so organized that in each district there will be a woman's committee to visit the schools, to cooperate with teachers and principals, and to bring about a strong public sentiment in favor of larger appropriations for school purposes and a greater interest in advanced educational systems.

### AN ORIENTAL SCHOLAR.

One of the most interesting careers in the world of research is that of Mrs. S. S. Lewis, who is now receiving recognition among the scholars of the Old World as the discoverer of an important code of ancient Syriac gospels, as well as of three other valuable codices of later date. The first discovery was made in 1892 and the others during last year. They were found at the Convent of St. Catherine's, on Mount Sinai.

Mrs. Lewis is a linguist in the most scholarly sense of the word, ranking as a Greek scholar, being familiar with the Semitic languages, and having a conversational knowledge of Arabic. She and her twin sister, Mrs. James Young Gibson—both widowed and childless—have published largely and won recognition for themselves in the world of letters. They have devoted their lives to study, research and travel.

When the Codex was found in 1892 only three persons were present—Father Galak-ton, the monk librarian of the convent, and the two sisters. Neither the father nor Mrs. Gibson knew anything of Syriac, therefore Mrs. Lewis was practically alone in the discovery.

Besides the discovery of the codices, Mrs. Lewis, with the assistance of her sister, has been of further value to letters by compiling catalogues of Syriac, and Arabic manuscripts, of which there are many volumes in the Sinai Library. These catalogues will be published in a few weeks at Cambridge.

The discovery of the Codex is regarded as a most valuable accession to Scripture. The text of the old Syriac gospels, as photographed at the convent by Mrs. Lewis and her sister, has been transcribed and will be issued shortly.

For the first time in modern history the spectacle is seen of women sitting in legislative halls, not as a lobby begging for some extension of their rights, but as actual participants. The three women elected in Colorado are: Mrs. Carrie Clyde Holly, of Pueblo County, who has lived in Colorado five years, and was a worker for woman suffrage in New York before she went there; Mrs. Clara Cressingham, formerly of Brooklyn; and Mrs. Frances Klock, a New Englander by birth. Go West, young woman, will now be the order of the day. Mrs. Cressingham acted as secretary of the Republican caucus. The three women have been duly recognized on committees, and were signalled out for the honor of escorting the newly elected Speaker to the chair.—Woman's Tribune.

Carl Schurz in his recent able speech on Civil Service Reform recognizes the present position of women in public life in the following: But there is one point which demands the especial attention of American womanhood. The number of women employed in various capacities in the national service is very large. Under the spoils system almost every one of them owed not only her appointment, but also her continuance in office, to the recommendation, or, as it was called, to the "influence," of some man influential in party politics—in Washington usually a Senator or a Representative in Congress. With that "influence" behind her she could expect to stay in the place upon which, in most cases, depended her bread and butter. When that influence was for any reason withdrawn, she was in danger of being dismissed to make room for another woman only because that other woman had the necessary influence behind her. Surely, to the most estimable women in the service—among them always women of the highest traditions and breeding—such a relation of dependence upon the favor of individual men must have been distasteful in the extreme. I need not point out the abuses which such a state of

things was apt to bring forth, in order to show that the introduction of the merit system doing away with political influence was equivalent to the emancipation of the women in the service from a dependence so singularly unsuitable and so galling. Now they may be proudly conscious of the assurance that they hold their places by virtue of their own merit, and that their own merit is all the protection they need. I therefore, commend to the high-minded women of America the cause of civil service reform as a cause in which they have an especial interest. All women having the dignity of their sex at heart should be civil service reformers, and resent as an insult to those of their sex holding positions under the government everything that threatens a return to the old system or that impedes the extension of the new.

Thou talk of life with half thy soul asleep?  
Thou "living dead man," let thy spirit leap  
Forth to the day, and let the fresh air blow  
Through thy soul's shut-up mansion. Wouldst  
thou know

Something of what is life, shake off this death;  
Have thy soul feel the musical breath  
With which all nature's quick, and learn to be  
Sharer in all that thou dost touch or see;  
Break from thy body's grasp, thy spirit's trance;  
Give thy soul air; thy faculties expanse;  
Love, joy, even sorrow,—yield thyself to all!  
They make thy freedom, groveller, not thy thrall.  
Knock off the shackles which thy spirit bind  
To dust and sense, and set at large thy mind!

—Richard Henry Dana.

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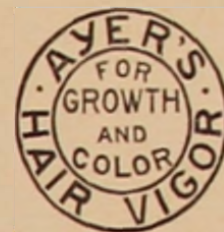
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## BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

*A Daughter of Judas.* By Richard Henry Savage. (No. 37, Neely's Library of Choice Literature). Chicago and New York: F. Tennyson Neely. Paper, pp. 304. Price, 50 cents.

In presenting to the public the latest realistic and exciting novel from the pen of Richard Henry Savage, the scenes chosen and the life portrayed is that of the great golden whirlpool around which the social life of America moves, drawn on by society's mad rush, and with its strong undertow of moneyed luxury. The story, in its fifteen chapters, deals with New York City and its restless personal activities, with the usual dramatic incidents involving motive, character and resultant moral effects. The brilliant story, "A Daughter of Judas," deals with a family drama, reaching across the seas, and sweeping from Florida to Athens and Smyrna, with its motive, intrigues in great New York, and its involvements in France and Germany. Actual events of the past four years, heated with the high life of romance, are handled with a sustained power. When death has removed the money magnate, when the young heiress has been enmeshed, when both the money and passion element of the future of the dashing wife seem safe, the natural results of striving toward evil, bring about the unexpected denouement which ends a most-exciting novel in the triumph of Right.

*Eight Days Out.* By M. A. Chicago: C. H. Kerr & Co. Pp. 157. Cloth.

Rarely in a book of this sort which professes only to give an account of a trip of eight days by water to the Markinac Island and Sault Ste Marie, or the "Soo," as it is called, do we find such a variety of interesting matter as in this unpretentious volume, which is entertaining from the first page to the last. Not only do we find vivid descriptions of picturesque scenery and lively adventures, but the writer seems to have been capable of drawing out from his traveling companions a fund of interesting, instructive and suggestive narrative and ideas, such as the thrilling recital of a country dame of having danced with Jessie James at a family party, which ended in the attempted arrest of the James brothers, and the killing of several of the arresting party; also a sailor's yarn; while the last two chapters contain an eloquent summary of spiritual philosophy given under the guise of an astronomical lecture by an eloquent German professor on the steamer's deck at night. About fifteen, full-page original illustrations adds to the value and charm of this wide-awake book.

*Autobiography.* By Jesus of Nazareth. Boston: Printed by J. P. Cooke. 1894.

As the title of this book shows, it purports to be an account by Jesus himself of his earthly career, given through the mediumship of Olive G. Pettis. It is supported by a preface, which professes to be written by a disembodied spirit calling himself George Lippard, by the testimony of Leah, the spirit "controller of the boy Jesus," and by declarations of Mary and other members of the family of Jesus, who described himself as the eldest child of Joseph and Mary. It is difficult to know how to treat a book of this character. It is written in a very reverential spirit, but its contents differ almost entirely from the gospel narratives, except in the simple fact of the crucifixion. The book appears to be designed to get rid of the miraculous element in the received history of Jesus, although he is spoken of as being "electrified." It is well written and relates many curious incidents, which are, however, impossible of verification, and its readers must judge for themselves of the weight to be given to the work.

*Campaigns of Curiosity; Journalistic Adventures of An American Girl* In London. By Elizabeth L. Banks. (Library of Choice Literature No. 38.) Chicago: F. Tennyson Neely. Paper. Pp. 208. Price, 50 cents.

The author of this book, a brilliant American girl, has collected a series of her journalistic experiences in London which are so clever and courageous that she has met the approval of the entire British press. It was the ingenious invention of Miss Banks to present herself as an amateur domestic to the upper middle-classes of London, where she comes in

real contact with the so-called "servants-halls," and thoroughly airs to an astonished British nation the whole of the "mistress and maid" question. Next, she masquerades as a rich American heiress and advertises for a chaperone to introduce her into aristocratic society and to present her at the next drawing-room. The answers she receives from ladies of noble birth appealing for this position are simply amazing. Some of the best known titled dames of England were willing to pilot the "rich heiress" through all the glitter of the royal season, regardless even of her birth and station in America. Not only do they insure her an entree to the higher classes, but promise her a titled husband for an additional dot of a few thousand dollars. Miss Banks then investigates the laundry girl's and street-crossing sweeper's life, masquerading in each of these phases, also other various examples of woman's emancipation. The book is handsomely illustrated, representing the author in many of the costumes she assumed to bring about her success, while also a full-page reproduction of the handsome young woman adorns the frontispiece. This is a very entertaining as well as instructive work as a study in social and economic morality.

*Life and Light from Above.* By Solon Lauer. Boston: Lee & Shepard, Publishers. 1895. Pages 250.

The title of this book well describes the nature of its contents. It treats of the higher spiritual life which is from above, and which is yet the light within, as the soul of things. Its philosophy may be summed up in the passage from the short essay on "The Aim of Life," which says, "to be rich in Truth, Wisdom, Purity, Perception of the Beautiful; in Love, Benevolence, Good Will; to be full of peace which no discord of the earth's air can disturb; to live in the light of Divine Truth, the consciousness of one's Divine Nature; this is true Wealth; all else is illusion." How to attain that peace it is the aim of the author to teach. His is a natural religion and if we are to know a tree by its fruits then it must be good. The book consists of a series of short essays or discourses, under the heads of "The Soul's Way of Life," "Society and the Soul," "Literature and Life," "Pages from a Catalina Journal," and "Pages from an Adirondack Journal." The author is not without the poetic instinct, and he has expressed some of his thoughts in verse under the heading of "Soul-Voices." He has essentially a poetic mind, and we wish we had the space to quote more of the elevated thoughts which speak of man's duty to himself and his relations to his surroundings, both human and divine. If we have any fault to find it is with the tendency, probably derived from Buddhist teaching, to treat human life as something temporary and unreal. There is, indeed, "One life, the Eternal, the Illimitable," but none the less real is the spirit life which man has derived from the one life, and which also should be eternal, as well as illimitable in capacity if not in extension. Man may lose his strict personality at death without forfeiting all the individuality which distinguishes him from others. This is, however, a difficult question and one which need not interfere with the enjoyment to be derived from the perusal of Mr. Lauer's book.

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## FINALE.

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Illusions all, what are ye now to me? Mere tricks of the brain which like a spider spins from out itself a fine-wrought filmy thread whereon to float and feel the unseen air; or drop as plummet line in depths of space to sound the infinite, perchance to touch something more solid than itself—so rest. How easy then to weave the complex web and snare some food with keen mentality. Dreams! dreams! that take their shapes like orchids rare from out the inorganic elements. Death wakes the sleeper and her flowers fade. The last to be destroyed this sweetest bloom; a false relating of herself to those she loves. Its bleeding roots upturned by death lie here upon the threshold of reality.

What! must I leave you thus beloved forms? Strange bitter death; hast thou no anodyne? Green meadows where the dream enfolded soul shall wander bathed in liquid joys of rest? How far your pastures gleam. Cold dews lie there for the spirit earth has fevered overmuch.

I spoke? Ah, yes, my child, my sweet, my care. When I am gone who will attend your growth? My body shrouded you, and with folded hands I stood before your white and shining mind, reading what heaven had scribed thereon in awe. How will you miss your mother's brooding wing when hovering hawks swoop down to tear and rend. My child, what love shall tend you like to mine. (Stern surgeon death hast thou no anodyne?) This is the bitterness of death. Let it pass I pray. I cannot die. You hold me with desire. O my friend, come near. Lead gently off these forms that hem me in. Smile at my tears. Indeed they are not me. I sit behind my griefs as the sun behind a cloud, and also smile serene. Full well I know what yonder peeping stars declare. Other worlds there are and other lives. All will be well. I know it by your calm and tender eyes and faithful hands. Open the window. Let me see the night, so limitless, resplendent, void. It removes the commonplace, makes shadows all our facts, and where we thought we knew most suddenly strikes strange lights upon us and new worlds.

'Tis well. The wind blows up the canyon from the sea. There are the mountains standing round asleep with their feet laved by the tortuous rivers, and all the glittering pomp of stars and sky is spread wakefully. Let me look upon the great pines again who taught me how to live silent and free. So long. Yes, well I know at heart I shall not long be missed. The breasts of motherhood do not die out with mine, and Nature smooths her surfaces. The countless dead, forgotten long ago, the form the earth we tread. At least their outer forms. But subtler essences live on, till after the phantasmal marches, spirit to spirit, fire to fire, as I to I now passing, find they Home.

## "ESSAIE DE SPIRITISME SCIENTIFIQUE,"

(Essay on Scientific Spiritism) is the title of an excellent work sent us by the author, D. Metzger, of Geneva, Switzerland, author of "Vivisection; Its Dangers and Its Crimes," and of "Mediums and Circles, Spiritism and Hypnotism." This little book is made up of lectures read to a society in Geneva called "Société d'Etudes Psychologiques," and has the good qualities and the defects attaching to compilations of this kind, where more attention is given to the art of being thoroughly understood than to graces of style or expression.

The possible explanation of certain phenomena by the action of electric or magnetic forces is touched upon and discussed with discrimination. The various phenomena of mediumship and the theories concerning their origin are stated in all their strength and set forth from the scientific standpoint with the conclusion that the spiritists or spiritualists is the only one which adequately covers all the ground. The last lecture "Some Words on the Philosophy of Spiritism," presents the views of the author on the dogma of "The Atonement," on capital punishment, eternal punishment, and suggests that "Spiritism" furnishes the best solution for many difficulties presented by theology. The author gives the explanations offered by the action of the "subliminal" consciousness, telepathy and others presented by theorists like Hudson, Hartman, Podmore, full weight and credit, and advises investigators to be careful before resorting to the explanation of the action of discarnate beings but at the last analysis some phenomena are to be explained only by the existence and action of such personalities whose identity with individuals who formerly walked the earth the author recognizes as the most difficult phase of the problem, as many before him have done. The book deserves translation as it follows lines like those indicated by Epes Sargent with the advantage of knowledge of the investigations conducted by the Society for Research of London and the many advances in science generally.

Rev. J. M. Cobern, the Methodist Episcopal minister at Ann Arbor, Michigan, recently peppered away in a series of sermons against "Unitarians," "Infidels," "Rev. J. M. Savage," (who lectured there last October) and especially against the Rev. J. T. Sunderland, or his work "The Bible: Its Origin, Growth and Character," and his little tract on "What Do Unitarians Believe?" He grew particularly hot over the fact that Mr. Sunderland had included Webster and Whittier in his list of persons holding Unitarian thought. Mr. Cobern's sermons were reported in the Evening Times of Ann Arbor. Mr. Sunderland replied showing that Lincoln declined to join any church, because of church creeds, and that he was in fact but not nominally a Unitarian, that Webster joined the Brattle St., Unitarian Church, Boston, at the age of thirty-four and remained a member until his death, and that the sincerity of his Unitarianism was attested by a careful statement of his belief dictated on the 10th and carefully revised on the 15th day of the month in which he died. It was of course easy to show from Whittier's writings that the poet of Freedom, though he preferred the simple names Quaker and Christian, accepted the fundamental ideas of Unitarianism. Whittier expressly said, "Jesus of Nazareth was a man." He wrote:

"The song of sin forgiven  
May sound through lowest hell."

Mr. Sunderland says, "If the author of Whittier's poems 'Trinitas,' 'The Cry of the Lost Soul,' 'The Two Angels,' 'The Eternal Goodness,' 'Miriam,' 'The Minister's Daughter,' and a score more, is orthodox, then I myself am orthodox and all the Unitarians with whom I am acquainted are also orthodox." Mr. Sunderland's reply seems to us conclusive and satisfactory. Those who had the best opportunities for knowing what were Lincoln's religious views agree that he was a theist who believed in the general providence of God, but not in miracles or special revelations. In public life, he accommodated himself in expression to general Christian belief. Webster was no doubt a Unitarian in belief, but during the years

he aspired to the presidency of the United States, he was very desirous of being with the majority, and may have indulged in some of the remarks from which Mr. Cobern infers that he became orthodox in the later years of his life. Webster was not always in a condition to be wholly responsible for what he said. As for sweet-souled Whittier, he was to a considerable extent subject to traditional beliefs and influences, but such only as were in consonance with his reason and innate goodness of heart. He was a Christian in the broad and liberal sense of the word, but not in the evangelical sense. (Victor Hugo and Darwin have been ranked among Christians by the Independent and Herbert Spencer, according to the Outlook, may be classed among Christians.) Mr. Sunderland is entitled to thanks for his clear and convincing statements as to the religious positions of three eminent representative men.

Mr. Sheldon spent a good part of the summer in England, and gave a most interesting lecture on his experiences in the early autumn. He remarked that probably no country in the world had made such radical (social) changes in the last 50 years as England. He was impressed with the amount of freedom of action allowed there; but also by the fact that whenever violence is attempted, troops are immediately massed and it is put down. A labor leader said to him: "What we agitators and organizers take great care about is not to do anything which should give the authorities occasion to call out the troops." John Burns told him he had made his reputation more by opposing the mob than by inciting it. We regret that Mr. Sheldon's address has not been printed in full. From our own experience in London a year ago, we were led to believe that America has about as much to learn from the Old World as to teach it.—The Cause.

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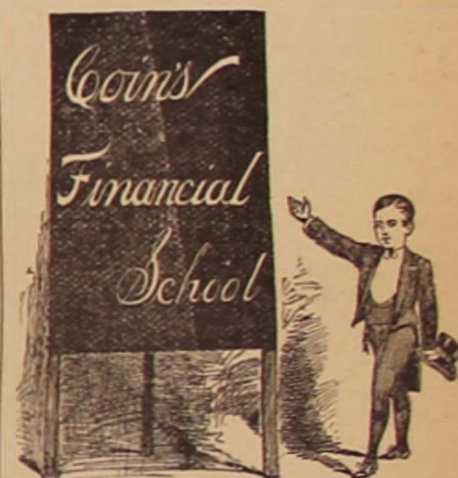
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Now is a good time for all who are in arrears on their subscriptions to THE JOURNAL to settle their bills.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

The few remaining sets of THE JOURNAL containing reports of the Psychical Science Congress held in Chicago, August, 1893, can be had for \$1.50 each.

James Burns, editor of the Medium and Daybreak, London, departed this life December 30, 1894, aged 60 years. He had been for many years an earnest and hard-working advocate of Spiritualism.

The little ones who read St. Nicholas will find that the year begins promisingly for them. The January number of the favorite magazine is full of holiday flavor, and there are sketches and stories to suit every taste.

Mr. Salter, of Philadelphia, is conducting a little monthly entitled "The Cause," in the interests of the Society for Ethical Culture, of Philadelphia. It is 50 cents a year. Publishers, The United Press Association, 10 South 18th St., Philadelphia.

It is a common thing among a large class to sneer at Spiritualism; it is questionable whether it would not be much wiser to explain the well-authenticated phenomena before doing so. There are wonderful discoveries being made—and there is nothing unreasonable in Spiritualism. There have doubtless been frauds and charlatans who have worked Spiritualism to make money. But the fact remains there are many things in the so-called Spiritualism unsolved.—Inter Ocean.

Mrs. Jennie Potter, of New York, well and favorably known as a medium, writes us that notwithstanding what is said to have taken place in Paris, she believes Mrs. Williams is a genuine medium and mentions some of the experiences upon which this opinion is based. The way to remove all doubt among intelligent and discriminating investigators who have not

seen Mrs. Williams, is to have one or more séances under conditions which shall preclude the possibility of deception. If she is thus proven to be a materializing medium, THE JOURNAL will gladly publish all the facts and circumstances. At the same time it cannot join other papers in suppressing or ignoring the facts in regard to the Paris séance, respecting which the testimony is direct, clear and unescapable.

On the moral side of our nature we are consciously allied to Eternal Power, and transcend the petty limits of mortality. Our bodies, even in their prime of beauty and strength, are perishing vestures of decay; but our reason with our conscience is a spark in us of that infinite might

"Which preserves the stars from wrong," and which keeps

"The most ancient heavens forever fresh and strong."

Our little neighbor, Priscilla J—, is a very pretty, bright little girl, 5 years of age, full of funny, witty sayings. She said the other day: "Mamma, I would like to ask you a question; I am afraid you can't answer it." "Oh, yes, I guess I can," replied mamma. "I will do my best to answer it." "Well," said Priscilla, "what I want to know is, when we get to heaven will we play with the children of Israel." —Ex.

When the late Dr. Holmes read Mrs. Annie Fields' reminiscences of Whittier he expressed a hope that this lady might perform a similar task for him. This Mrs. Fields has now done in a paper of personal recollections for the February Century. It is accompanied by a dozen letters written by Dr. Holmes to Mr. Fields, his publisher and devoted friend. These letters are of the most intimate nature, and are full of the genial humor of the Autocrat.

We have received advanced sheets of the December number of The Bulletin of The Psychological Section of The Medico-Legal Society, edited by Clark Bell, Esq. It contains the opening address of Mr. Clark Bell to the Fellows of the Psychological Section on the first occasion of the meeting of the Section in joint session with the Medico-Legal Society, and a paper by Sophia McClelland on "Psychic Paralysis," which is explained as absence of co-ordination. The remainder of the Bulletin is taken up with a report by Mr. Clark Bell on "Hospitals for the Insane and their Treatment," with appendices. No. 57 Broadway, New York City. Price, \$1.50 per annum.

Mrs. Celestia Root Lang in a letter referring to THE JOURNAL's recent notice of her book, writes: On reading the article some thoughts are suggested which I wish to put into questions. Whence did I get the idea of the Christ or divine principle in nature, and spiritual evolution? which are so like Dr. Wallace's and Swedenborg's idea, though differently expressed. When I wrote my book I do not think that I had ever heard of Dr. Wallace, and I know that I had never read a line of Swedenborg. I was "brought up" within the pale of the orthodox church and my change of views did not come from reading or from without. It came wholly from within, and worked itself outward, by the use of language. The ideas were in some way impressed, or developed through my spiritual consciousness, but I had to furnish the language with which to clothe them. Now the question is, from whence did these new ideas come? (at least new to me at the time). There may be two suppositions: That these ideas were the outgrowth of my developing spiritual organism, (I was myself an example

of spiritual evolution, of the idea which I was trying to clothe in language;) or, being spiritually sensitive, and these ideas "in the air" they may have been impressed on my spiritual consciousness by means of vibration; or they may have been a part of that spiritual environment necessary to interaction between the internal and external which results in the development of the spiritual organism which is manifested through the sixth sense—seeing without the aid of our physical eyes, and hearing without the aid of our physical ears, which may be summed up in the expression, spiritual perception.

Mr. Robert Donald, an English journalist, presents a pen picture of John Burns, the English labor leader now visiting this country, in the January Review of Reviews. The account which Mr. Donald gives of his hero's public and private life is calculated to cause Americans to regard this much-abused Englishman in a new light; he appears less as an agitator—although past periods in his career would entitle him to that designation—than as a practical municipal legislator and administrator. The simplicity and frugality exemplified in this sturdy Englishman's public and private life should be counted among the signs of health and vigor in the British body politic of to-day.

"A Reader" writes to the Light of Truth:

Will you kindly inform me through the columns of your paper who Lombroso is? I noticed his name in a newspaper article in connection with Spiritualism.

Our esteemed contemporary, who does not seem to know of Caesar Lombroso, of Turin, whose experiences with Eusapia Paladino a few years ago, changed his attitude toward the phenomena of Spiritualism, apparently went to the Cyclopaedia and fished out the following bit of ancient history:

John or Jacob Lombroso was a Jewish physician who lived in the colony of Maryland, 1656-65. He practiced his profession and acquired land; was arrested on the charge of blasphemy; but escaped through the general amnesty proclaimed by Richard Cromwell.

Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago, will issue immediately in the Riverside Literature Series as Numbers 70 and 71 two books which will add a vast store of valuable and interesting reading matter to the lower grades of school work. The books are [No. 70] A Selection from Whittier's Child-Life in Poetry, and [No. 71] A Selection from Whittier's Child-Life in Prose. These contain the choicest of the poems and prose selections from the collection made by the poet. The great popularity of the books as edited by Mr. Whittier has led the publishers to include these selections in their Riverside Literature Series. The two books are published separately in paper covers at 15 cents each, and they are also bound together in one volume, in linen covers, at 40 cents.

Col. H. S. Johnson, of Hornesville, N. Y., passed to the higher life Dec. 16, aged 80 years. In earlier days he was a man of great influence in political, social and business circles in Tioga, Penn., where he lived an active life. He was a veteran of the War of the Rebellion where he earned the rank of captain and received a commission as Colonel from Gov. Curtin. He was the son of an old revolutionary soldier. Col. Johnson leaves four sons and three daughters. He was one of the oldest Spiritualists of the times. His name must awaken pleasant memories in the hearts of many Spiritualists who in the past partook freely of his generous hospitality in his beautiful home in Tioga. His earthly life ended beautifully and in

accordance with his wish. On a bright Sunday morning he took his accustomed walk, and apparently in the best of health. Stopping at a friend's house, where he took a seat, he made a few pleasant remarks, coughed a little unnaturally, gasped twice and was gone, passing away without sickness or pain, without a moment's warning, with all his faculties unimpaired.

Gen. I. N. Stiles whose death occurred in this city on the 17th was a brave soldier during the War of the Rebellion, one of Chicago's ablest lawyers, and a man of recognized integrity and rare independence. He was pronounced and positive in his opposition to Christianity as a theological system, and his philosophical position was that of an agnostic. The last time we saw Gen. Stiles, to speak to him, was at Col. Bundy's funeral. He was then blind and suffering from paralysis. More than twenty years ago when we lectured for the first time before the Free Religion Association of Chicago, Gen. Stiles introduced us to the audience in a speech which was as courageous for a prominent public man to make, as it was able and impressive. He frequently lectured for freethought associations.

La Revue Spirite for December has a very full statement of the exposure of Mrs. M. E. Williams with a portrait of her and sketches of her in the ridiculous positions which she was found in after the exposure at the house of Madame Raulot a confirmed spiritist where she had been assigned to stay while in Paris. The account of the exposure is signed by fifteen persons, and whose plight with her puppet and the like was witnessed by ten other persons named or designated. Leymarie, editor of La Revue Spirite, suggests that if she is to continue her "Séances" of exploitation here or enter upon a new campaign that the following conditions should be insisted upon, which seem very reasonable if any scientific value is to be placed on her "Séances."

1st—Séances in an apartment which is not her own and which shall be often changed.

2d—Make her disrobe in the presence of five or six ladies who shall take away her own clothing and furnish her clothing purchased for this purpose.

3d—After the séance return her her clothing.

4th—In operating thus with precaution, the real partisans of the cause will have rendered impossible the employment of the trick bag, attached to her waist hung to the skirt of her dress; this famous bag having remained on the "field of the battle at Paris," with veils, mustaches, wig, false beards, iron wire and box of phantoms.

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